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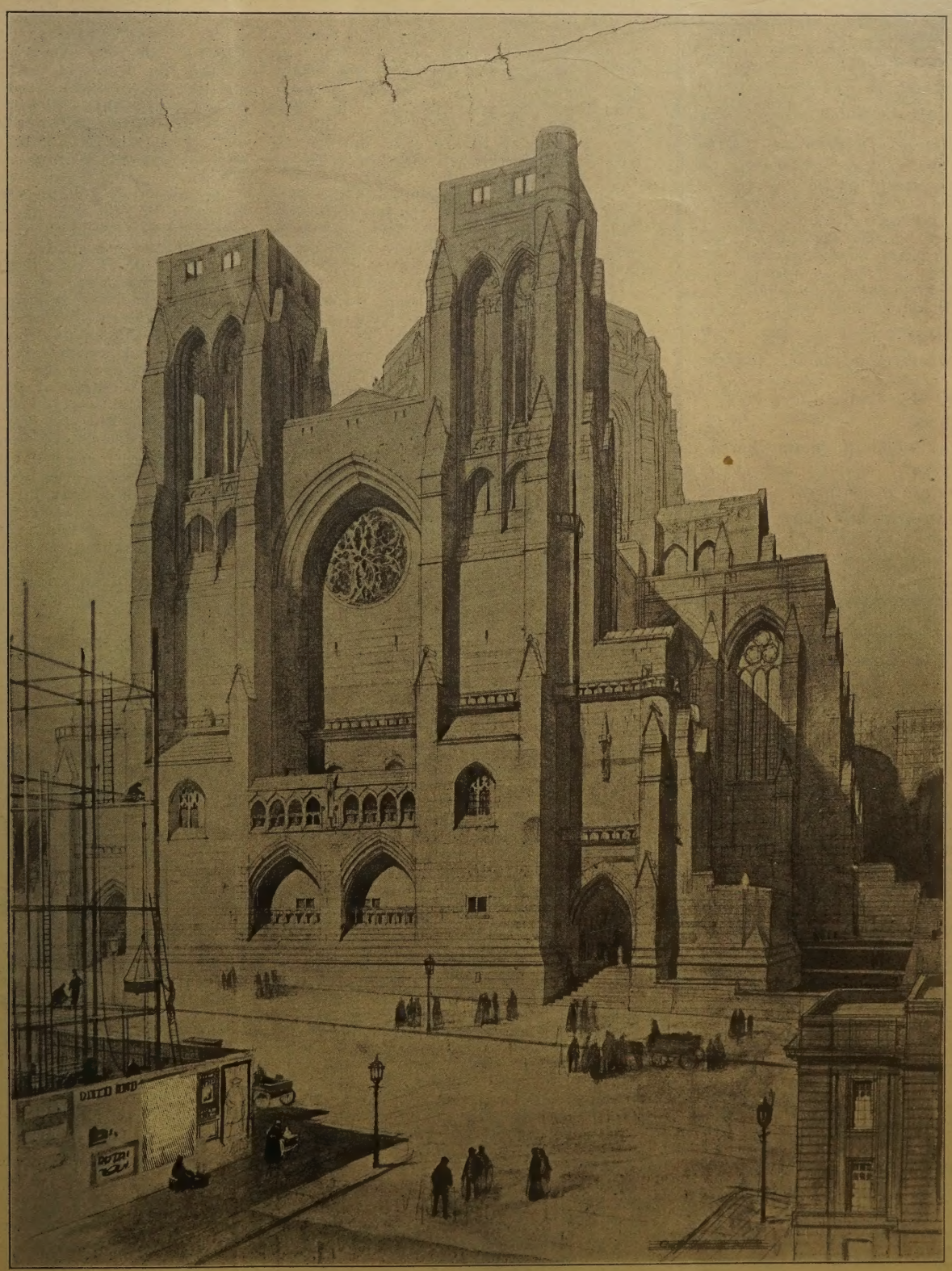

GRACE CATHEDRAL, SAN FRANCISCO

PRINCIPAL CONTENTS

The Eighth Missionary Department - - 2-6

Alaska, Los Angeles, Idaho, Sacramento, Oregon, Utah, Spokane, Olympia, Nevada and the Philippines.

Proceedings of the Board of Missions - - 7

Something More Done - 8

The Week of Prayer - 8

Recollections of a Pioneer Woman - - 10-11

An Open Letter - - 11

Editorial - - - 12

Woman's Auxiliary - 12-13

The Diocese of California - 14-16

Official Notice, Notes and Comments, Bishop Spalding's Itinerary, Bishop Scadding's Lectures, The Rev. I. B. Wakefield, D.D., Parochial Notes, Convocation of San Francisco, Convocation of San Jose, Sunday School Notes.

The Daughters of the King 16

The Brotherhood of St. Andrew - - - - 17

Bible Meditations for the Month - - 18-19

Golden Jubilee, S. James Church, Sonora - - - 19-20

Literature of the Day - 21-22

General News and Notes - 23

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OF THE
Emmanuel Movement

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The Eighth Missionary Department

ALASKA NEWS LETTER

Since my last letter numerous changes have occurred in the staff of workers—some leaving, some returning, and others coming afresh.

The Bishop has just returned from his long journey to the Arctic. He left Sitka in June and has been going ever since. No report has yet reached me of the trips further than a letter announcing his safe return. We are all thankful to know he is back again safe and well.

On his way from Seattle to Juneau the steamer lost her propeller and it looked as though she would be too late for her connection with the Sitka boat, but, thanks to the "wireless," a delay was made to accommodate the Sitka-bound passengers, thus saving them a week's wait at Juneau. I hope to tell you something of the Bishop's Arctic trip next month.

The Rev. J. C. Chapman has returned after a year's furlough, to his station at Anvik. Accompanying him were Miss Graves, going to Fairbanks; Deaconess Sabine, going to Circle City, and Miss Woods, returning to Fort Yukon.

Miss Langdon has been transferred since the return of Miss Woods, from Fort Yukon to St. James's, Tanana. Miss Emberley of St. Matthew's Hospital, Fairbanks, has been relieved by Miss Graves and has gone for a holiday.

The Rev. Fr. Peabody has been temporarily changed from Tanana to Fairbanks, to succeed Mr. Betticher, who devotes all his time to the Indian Missions of the Tanana Valley. Mr. Shaugman, a lay reader from Fairbanks, has been sent temporarily to Tanana while Fr. Peabody is at Fairbanks.

I should not forget to say that Celia Wright of Tanana, one of our own native girls, has returned after some years in the States, and has gone to Allachaket as a government teacher. She will be at the Mission with Miss Carter and Miss Hemty, and teach the Mission Indians.

It is well known by most readers of the Church press before now that the Rev. Fr. Rice with Mrs. Rice and two children suffered shipwreck on their way to their new station. They were about five hundred miles from Seattle, going north on the Inside Passage to Seward, when the steamer struck an uncharted rock and sank in about forty minutes. It was a narrow escape. There were some three hundred souls aboard. Boats were lowered and alarms were made. People, dressed, semi-dressed, and undressed, awaited their opportunity to get off. Fr. and Mrs. Rice were unable to dress the two infants and to get much clothing themselves, which resulted in considerable suffering to them and the children. It was a fearfully wet cold night and the beach where they were landed was altogether inhospitable. It was nearly two days before they could get enough to supply their wants. But, as Fr. Rice wrote, they were "grateful to have escaped at all." Friends along the route, as they became acquainted with the conditions, assisted them to tide over the immediate inconveniences. Everything was lost save themselves. Here is another instance of "wireless" saving the lives of hundreds.

Word has just reached me that they arrived safely at Seward and were getting nicely settled.

The new library and reading room at Fairbanks, donated by the late Geo. C. Thomas, has been completed and opened. It is located a short distance from the Church and hospital. It is a log building and is known as the Geo. C. Thomas Memorial.

Fairbanks is indeed very fortunate in having such hearty responses to its needs and appeals. There are other places just as needy where help is not so readily forthcoming. Ketchikan has long done important work that is little talked of—perhaps second to none in the District. Much of it has been done under trying conditions by faithful and devoted workers. Word has just reached us that Fr. Roe has just moved out of the Rectory to make more room for hospital work. That will make it necessary for a new Rectory to be built very soon. Paying rent is too much of a drain on the stipend of a missionary priest in Alaska.

Archdeacon Jenkins reports from Skaguay that he has had three visiting priests this summer, all of whom officiated and preached. Fr. Jackson of Atline, in the Diocese of Caledonia, was in Skaguay for three weeks with his wife who had to be brought a distance of one hundred and seventy-five miles, a three days' trip, to a hospital. While there he took service during the Archdeacon's absence.

Chaplain Walkely of the U. S. Army (now retired) was a visitor to Alaska and staved a few days at Skaguay and Fort Seward. He preached at both places while there. Fr. Chapman of Anvik preached on the Sunday he passed through to the interior.

The Bishop of Caledonia, Dr. Du Vernet, was a passing visitor at Skaguay in September, when on his way to his Diocese.

Miss Smart has reached Ketchikan and taken up her work as St. John's School.

From Wrangel word comes of a movement to erect a small parish house or hall. Mr. Corsen has gathered, from various sources, about $365 of the $700 needed for the purpose. Most of this has come from lectures he has given on "Alaska" to the summer tourists; the sale of Church postal cards, etc. This is a commendable undertaking and should have the support of the Church. Wrangel is an old place and not as spectacular and romantic as a new mining camp. It requires more grit and tenacity, however, to hold on to a place where conditions are as they are there, than it does bravery to do some uncommon thing.

The annual exodus is now on. Men by the hundreds are hurrying from a fast approaching winter. They take with them all the summer earnings and the companys ship out all their gold, so little is left for us.

It has always seemed to me that the Church has a moral claim on the mining people for support and that she ought to present that claim each year unless it is volunteered. They profit inestimably by the moral influence of our Missions and yet very seldom indeed contribute a penny toward their maintenance.

O. N.

Bishop Rowe, who has recently completed his fourteenth year of service in the frozen North, spent a week toward the end of September in Seattle, and was

visitor at the Alaska-Yukon Exposition. He had just returned from visiting the various missions in the neighborhood of Point Hope, and is now on his way to Sitka.

LOS ANGELES LETTER

On the evening of September 28th at the call of the Bishop a joint meeting of the Brotherhood of St. Andrew and the Daughters of the King was held in Parish Hall of St. Paul's pro-Cathedral. The Bishop laid before them some very startling facts illustrating the discrepancy between the growth of the Church and the growth of the communities in Southern California and appealed to them to help remedy the unsatisfactory condition by taking up as a special work the rebuilding of existing Sunday Schools and the extension of Sunday School work. He exhibited a map showing the large districts rapidly building up in the city which are without the ministrations of our Church and in many cases almost without religious privileges.

It is the inevitable result of sermons and other exhortations that the persons who are most sensitive to duty and need the goad the least are the first to respond. It was natural, therefore, that the day following this meeting found the Rector of St. Athanasius parish exploring the hills and valleys of the Edendale section with a view to locating a Sunday School. As the result of his investigations he expects about the first of November to open a new work in a strategic location at the meeting point of the canyon of Edendale and the Echo Park avenue canyon, both of which are being rapidly settled up by families that are free from any suspicion of race suicide. There is every reason to suppose that this beginning will mean the foundation of another city parish.

Already one mission has been inaugurated within the rectorship of the Rev. Charles T. Murphy and started well on its way toward independence. On Sunday, October 3d, the cornerstone of Trinity chapel, Dayton Heights, was laid by Bishop Johnson. The first service in this district was held on All Saint's day less than a year ago. Sunday School and afternoon service were held first in the school house then in a rented hall. Now a large and well located lot has been secured and a building contracted for which will cost, when completed, $3,500.00 and will contain a chapel seating 200 people, vestry room, choir room and rooms for Sunday School and purposes. Ultimately a larger building will be erected and this one used as a parish house. The new mission has been the recipient of many generous gifts. The late Miss Towell gave a lot in memory of her father, James F. Towell; the St. Athanasius chapter of the Daughters of the King gave $400.00, J. Harvey McCarthy, president of the Pioneer Investment Company, donated $500.00 toward the cost of the land and $200.00 was received from the Rev. T. L. Lomax, vicar of Ferry Hill, Durham, England, who spent some time in Los Angeles about a year ago and became very much interested in our religious problems. The ceremony of laying the cornerstone was attended by a number of the clergy and a large number of visitors. The processional formed at Brown's Hall where the services are held. It consisted of the Sunday School, the choir of St. Athanasius Church with processional cross, the clergy and the Bishop preceded by the chaplain bearing the pastoral staff. One of the most interesting features of the ceremony was the reading of the history of the mission by Oscar C. Smith, one of the officers. This with other interesting documents was placed in the cornerstone. Not only is the Rev. Mr. Murphy to be congratulated on the success of this work, but the diocese is to be congratulated on having Mr. Murphy to show us what can be done in the way of church extension even when there are small resources where there is the spirit of determination, and a sense of responsibility for the religious condition of the entire parish.

The Bishop's school for girls at San Diego is beginning its second year with most encouraging prospects. The new building is approaching completion. The property is beautifully located on the edge of a canyon overlooking an arm of the bay and commanding a wide view of mountain and sea. The school occupies now a rented property with two houses. Many of the classes are held out of doors, tents having been placed on the lawn for the purpose. It is expected that the Boarding School at La Jolla will be begun probably in November. When this property is ready the boarding school will be separated from the day school and be located at La Jolla the day school continuing in San Diego. The success of the school has been made possible on its material side by the generous donations of members of the Scripps family of La Jolla whose gifts aggregate in the neighborhood of $50,000.00. The Bishop has been most fortunate also in securing the very best of teachers, striking the highest level of efficiency from the outset. The soul of the work is, of course, Mrs. Charles E. Bantham, the principal, who is exceptionally qualified for her position by her intellectual equipment, her executive and business ability, her powers of control and her charming and cultured personality. We are somewhat proud of the fact too, that when one was wanted for this important post the Bishop did not find it necessary to stretch out his hand to the wisdom of the East, but had just the person he wanted within the lines of his own diocese. To be sure Mrs. Bantham was educated in Boston just as we all in this new country came from somewhere. But California as the land of her adoption has a just proprietary satisfaction in her career. The Bishop finds a constant demand in San Diego for a day school for boys. It is part of his vision, after he has established his boarding school for boys in another part of the diocese to sprinkle the diocese over with Church day schools.

T. C. M.

THE OUTLOOK OF THE CHURCH IN IDAHO

From time to time I am asked to give an outline of the needs and achievements of our Church in this great Rocky Mountain region of America, which has been assigned to my official charge. Perhaps this could not be better done than by giving a summary of my observations in a personal way, growing out of the experience of the past year. As it would be impossible to take up individual work of my faithful corps of assistants, I trust that whatever reference is made personally will be looked on merely as an official way of speaking of the work at large. In giving this outline I desire to be as brief as possible.

Up to the sixth of May I had oversight of Wyoming as well as Idaho. During the past year it was necessary for me to travel thirty thousand miles. Now my duties are confined to the State of Idaho, which has an area of eighty-five thousand square miles. It is a picturesque, mountainous country, still very undeveloped, but with phenomenal possibilities, inviting an ever-increasing population. The northern portion, or Panhandle, reaches up and touches British America, and is largely covered with timber, and has a regular rainfall sufficient for vegetation. The central portion is exceedingly rugged and picturesque, wild and unconquered, with some mountain peaks rising up to twelve or fourteen thousand feet. This is a vast mining region that has a future that no man can estimate. At present there are scattered through this central part of Idaho a number of mining camps. The southern part of Idaho comprises the intensely fertile valley of the Snake or Lewis River. This portion is equal in territory to the state of Pennsylvania. It is a country requiring irrigation, and it is here that the government has its great reclamation projects. Prosperous towns are springing up, and a great tide of population is flowing in, which the Church is called on to minister to in spiritual matters.

In all these different parts of Idaho, the Bishop finds it necessary to choose centers for work, and to locate his missionary to lay the foundations of Church work in the newer West—the West that is being developed in what was but a short time ago a wild and weird desert. Throughout Idaho, therefore, if we could take a kind of social photograph of the conditions, there would be mingled in the picture groups of miners, ranchers, Indians, cowboys, pioneers, tenderfeet, farmers recently from the East, professional men looking for business openings, soldiers located at military posts, forest rangers, men, women and children of all types. We have all kinds of religious cults and fanaticisms, with a third of our population Mormons. It is evident that we are in a great home missionary field. To throw such a missionary district entirely on its own slender and imperfectly developed resources in these early days of the country's history, will surely mean arrested development as far as the Church is concerned. For truly these new western states, with their agricultural and mining communities, are a proper field for energetic effort on the part of our national Church, if it is in earnest in its mission work. Unhappily, many people in the East have diminished their interest in the building of schools, hospitals and churches in the far West, because they have come to believe that the romantic stories, and extravagant representations of promoters of mining and irrigation schemes, have been fully realized, whereas, as a matter of fact, they are golden dreams of the future, or at any rate belong to sporadic and isolated conditions, and could not be taken as the normal evolution of things in a new country. The mental attitude is quite different, on the part of the same man, when he is selling real estate, and when he is called on to be a regular contributor to the Church. Every western Bishop, whatever his theories may be, feels the weight of his financial burden ceaselessly pressing on him. Even to meet in a moderate way the opportunities that come, and the matters that arise in a great country, forms a perplexing problem to the wisest leader. Our towns are, at best, comparatively small, and they are widely separated. The greater part of the people, while they are full of optimism, as a matter of fact control very little money, and living is high. Our estimate of the situation must not be formed by the possessions of a few sturdy men, who have made fortunes one way and another, but by the man who has to live on forty acres of sage brush ground, the miner who is living with his family in the isolated mountain town, the merchant who has left good conditions in the East, and brought his family to settle in one of the little rail-

road towns, which the traveler sees as he journeys across the continent through the far West. It is under these conditions we must labor and develop our Church work. While the older people may not be at all religious, or perhaps even out of sympathy with religion on account of the long neglect of the Church to follow them up, experience has proved that it is quite easy, through the influence of the Church school, hospital, and our mission chapels, to reach their children, and win their hearts to our cause. But to sustain this effort will be impossible without cordial sympathetic and liberal help from those parts of our land where our Church is well established. I would certainly deplore it if the Church as a whole sanctioned any policy which would tend to lessen her aggressiveness at the present time in the great west. Believe me when I say that if we can be heartily supported for a very few years, we will then, through an increase in our working force, and a development of our local church constituency, place ourselves on strong and permanent foundations of independence. Whereas, if the policy of compelling these new fields to look out entirely for themselves is forced prematurely, it means diaster to a hopeful work in a new country, and the crushing of any Bishop who attempts to solve the problem of progressive work. It is impossible in this brief letter to go into extended details, but I will state that even with the imperfect equipment at my command, our communicants have in ten years increased from seven hundred to seventeen hundred. During the last year I have confirmed ninety-nine, forty new buildings have been put up in the last ten years; St. Luke's Hospital, begun seven years ago, has about fifty beds, twenty nurses in training, and has in these years taken care of several thousand people of all classes. The enrollment of pupils at St. Margaret's School for Girls has grown from thirty-seven, ten years ago, to one hundred and fifty-eight, last year, and its far-reaching good among young women can not be estimated. This could not have been accomplished except through the expenditure of about twenty-five thousand dollars, eleven thousand of which was to pay the old debt, and fifteen thousand for a new wing, upon which we still owe a ten thousand dollar debt. It may be said however, in justification of this debt, that it has afforded the conditions which enabled us for the first time to meet all our current expenses, whereas for this purpose alone we had to call on friends every year to make up a deficit of about two thousand dollars. The school undoubtedly needs further equipment, and especially a chapel where the girls coming from scattered ranches and mining towns may have the opportunity of having in due form the regular services of the Church in their daily school life. However, at present they are attending every Sunday the services of St. Michael's so that the Chapel is not an absolute necessity. Our Indian school at Ross Fork on the Fort Hall Reservation, is doing capital work under great difficulties. The eighteen children that we have there ought to have a new dormitory where they could be taken care of with others who want to come under the Church's influence. It does seem a pity that we should not take a more active interest in these strange and heathen people, many of whom are anxious for us to help them in every way possible. During the last year I have completed, without debt, three new churches; paid off the last debts I found existing when I took charge; enlarged three other buildings, and have plans ready for the erection of two others. We have gained seven clergymen, and have lost three. We have now twenty working in Idaho as against ten, ten years ago. Our offerings for local purposes, given by the people themselves, have increased from seven thousand annually, ten years ago, to twenty-seven thousand the last year. Our gifts to missions, from about $100 annually to $800 annually in the same ten year period. It would relieve me greatly if I could have three or four beds endowed at five thousand dollars apiece, in the hospital, and five thousand for the purchase of a cottage next to the hospital, which could be used for special cases.

In addition to the above, if the work of reaching new places is to be maintained, even on its present basis, I must have funds specially given to supplement local support, and maintain the necessary salaries of at least six men. Let it be remembered that every dollar given is used by us to stir up people in different localities, that they may put at least two besides it in building up the work that has to be done. Also bear in mind that we do not desire to take one dollar and apply it to people who are unwilling to give themselves, or who simply have commercial objects in view. The Church can trust us to use our very best judgment and consecration in this time of opportunity and foundation laying. The present conditions are transitory, and abnormal, so that what may be accomplished at this time in the acquisition of good centers will soon be impossible, except at great expense and trouble. Every missionary who is worth the name is a good investment for the Church, because he is sure to develop in a short while the local interest that even from a financial standpoint, if we must take such a low estimate, means much for the Church. Since the government is showing its faith in the country by immense irrigation reclamation projects, since capitalists are building railroads, developing mines and laying out towns, surely it can not be expected of the Church's executive officer to ignore our opportunities, to be without faith in the future, and allow himself to be stripped of the munitions of war, and come down to a single-handed struggle in doing a corporate work. On the other hand, let the Church take up the optimistic and aggressive attitude, and unroll its banners everywhere with a motto that belongs to the army of the living God, "Progress and Conquest for the King." It is a better attitude for us to be considering policies of progress than roads for retreat.

I am glad to state that the Bishop Tuttle Church House has been completed and paid for, and that it has more than fulfilled every hope I had of usefulness to our missionary cause, and stands in the capital city of Idaho as a massive monument in stone to commemorate the work done by Bishop Tuttle, in early days when the population was small, and gathered almost altogether in mining camps. All our Bishops who have had any oversight in Idaho—Scott, Tuttle, and Talbot—are gratefully remembered, and each did permanent work for Christ and his Church. Also we are thankful here to record our appreciation of missionaries, men and women, who helped them and the Church in past days. To name them would be to write a history —not a letter.

JAMES B. FUNSTEN
Missionary Bishop of Idaho.

As illustrating the difficulties under which church building is carried on in some seven of our home missionary jurisdictions, it is instructive to note that the congregation at Wallace, Idaho, have been obliged for the present to abandon all thought of erecting a new church, th plans which had been proposed in Spo kane for a $5,000 structure turning out t cost about double that amount in Wa lace.

DISTRICT OF SACRAMENTO

The Rev. B. E. Diggs of St. Andrew Church, Peoria, Ill., will take charg November 1st, of Grace Church, Suisur St. Paul's, Benecia, and St. James's, Co linsville.

Two young men belonging to the Di trict of Sacramento have lately left fo the East to prepare for holy order They are Mr. Therell Holt of Woo land, who goes to Sewanee, and Mr. Ea Diamond of Vallejo, who will enter Fon du Lac.

The Rev. W. J. O'Brien has resigne St. Mark's, Yreka, and removed to Pasa dena.

The cornerstone of the new Cathedr House in Sacramento was laid on Fr day, October 8th, the Bishop of Cal fornia and Governor Gillett participatin in the ceremonies. The building wi be of Colusa sandstone with cut-ston trimmings. The roof to be of slate. It is understood that the new edifice wi form a unit in a larger and more com prehensive group, of which a cathedr is eventually to be the crown.

The old guild hall of St. John's Parish Petaluma, which was originally the hous of worship for the congregation and i one of the oldest structures in the town is to be greatly enlarged in the nea future and entirely remodeled.

The Rev. Samuel Mills, formerly o Goldfield, Nev., is in charge of th Church of the Saviour, Placerville.

A new altar, the gift of Bishop More land, was, on September 30th, consecrate in the chapel of the Sacramento Chil dren's Home with appropriate services

The Rev. B. J. Darnielle, for the pas two years rector of St. Mary's Church Napa, has tendered his resignation to th Vestry, to take effect November 1st, an accepted a call to St. John's, Goldfield Nev.

The thirty-fifth annual council of th Missionary District of Sacramento wa held at Vallejo on October 5th, 6th an 7th. Twenty-four clergy of the Distric were present with lay delegates from th principal parishes and missions and sev eral visiting clergy from the Diocese o California.

The details were well managed and th hospitality of the Parish of the Ascen sion, under its rector, Rev. Thomas P Boyd, was generous and abundant.

The Bishop's Eleventh Annual Ad dress called attention to various evi dences of growth and progress, and wa full of optimism and wise suggestions looking to future development.

The Bishop was able to report an en dowment fund of $30,000 in hand an more to come, a Bishop's House and rea estate in Lee City, worth $100,000 with no debts.

The committee on the Bishop's Ad dress stated that it believed it did no only complete a decade of great import ance to the District, but also formed a climax and denoted a favorable crisis in its history.

It concluded with these words: "The whole District has put on new life under our Bishop's inspiring leadership and has emerged from a condition of discouragement which at times seemed all but hopeless, to a condition of order, system and virile life. Foundations have been laid deep and strong for the future of our Zion.

"We not only felicitate ourselves upon our Bishop's achievements, but we would offer our sincere and heartfelt gratitude, our congratulations and our thanks to

r Bishop for all he has done and is ing, and we pray God to preserve him us and to continue to guide and bless in the next ten years as He has in the st."

Finally the committee recommended, d the council adopted, a resolution make an earnest effort to secure the rther sum of $20,000 and try to secure e consent of the General Convention become a Diocese in 1910.

The Rev. Cecil Marrack, Rector of St. ephen's Church, San Francisco, made interesting and stimulating address Civic Betterment.

The Rev. A. B. Shields of St. Luke's ospital addressed a large audience in e Guild Hall on the Emmanuel Move- ent; the Rev. Frank Stone of the Sea- an's Institute presented his work and s needs forcibly and convincingly, and Ir. Foster presented THE PACIFIC HURCHMAN.

At the meeting of the Woman's Aux- iary, the Rev. Chas. N. Lathrop, Rector f the Church of the Advent, San Fran- isco, preached the sermon and ad- inistered the Holy Eucharist.

The Convocation was generally voted very successful and inspiring event and nuch appreciation was felt for the splen- lid aid given by our neighboring Di- ocese.

The culmination was reached at Sac- amento when, on Friday the 8th, Bishop Nichols joined Bishop Moreland and a arge body of clergy and laity in laying he cornerstone of the first unit in the new Cathedral plant—the Memorial Chapter House. The addresses were strong and able presentations of the place the Cathedral work should occupy in the life of the Church.

The ladies of Trinity and St. Paul's Church served a delightful lunch in a marquee on the grounds, which was greatly enjoyed by about fifty guests from out of town.

OREGON

The Rev. William Horsfall, formerly in charge of Emmanuel Church, Marshfield, has been appointed archdeacon of the coast division of the diocese of Oregon with jurisdiction over the territory lying between the Umpqua and the Rogue rivers.

BISHOP SCADDING IN THE COOS BAY REGION

The Right Rev. Charles Scadding has returned from his annual visitation of the Episcopal Churches in Coos and Douglas Counties. Together with three clergymen, he has made Bandon the center of active missionary work since July, covering a stretch of 800 miles of seacoast. The Bishop speaks of it as a "walled-in country until it can be pierced by railroads." He is enthusiastic over the magnificent opportunities of the country, the climate, the marvelous beauty of mountains, river, and ocean, and the growing alertness, responsiveness and optimistic spirit of the people. Bishop Scadding has built a small, rough cabin on Bandon beach, and expects to make this his headquarters for missionary activity during the summer months.—Portland Telegram.

AN APOLOGY TO OREGON

We are grateful to Bishop Scadding for calling attention to an ambiguity in the last issue. In the article on Bishop Spalding, page 6, the statement occurred: "The fact remains that the Coast dioceses have never met their apportionment." The thought in the writer's mind was of Coast dioceses collectively, of which the statement is true, but the sentence would naturally be understood of the dioceses, severally, of which the statement it not true. In 1907 the then undivided diocese of Oregon exceeded its apportionment of $1,500 by $67.44; in 1908 the present diocese of Oregon fell short of its apportionment of $1,200 by only $10.44. We have not at hand the exact figures for this year, but we are glad to state on the authority of its Bishop that the northern diocese has met its apportionment in full. Practically, therefore, the diocese of Oregon has met its apportionment for three years and we apologize for the unintentional injustice of the statement in the September number, and commend the example of this diocese to the rest of the Department.

THE EDITORS.

DISTRICT OF UTAH

Now that summer is over and people have returned from their vacations the Church in Utah is once more striving with renewed vigor to make itself felt as a power for good.

During the past year the whole sum needed for the raising the debt on Rowland Hall has been subscribed, and just as soon as the mortgage of $12,000 comes due it can and will be paid.

We owe and offer our thanks to all those who helped, through their subscriptions, to accomplish this. Perhaps we ought to be satisfied, yet we are now longing for the time to come when the chapel, which is to stand between the two buildings completing them, can be built.

Though almost all the money for Rowland Hall came from the outside, yet the people of Salt Lake City have showed their generosity by subscribing to St. Mark's Hospital. This year it was needful to purchase the lot adjoining the hospital on the west so as to keep it from being used for undesirable purposes. The trustees were hoping to be able to erect on it an isolation hospital, the need of which is being more and more felt here—but were not permitted to by the State Legislature.

Four thousand dollars were raised here and the lot purchased. The year has been a most useful and progressive one. Over one hundred patients a day have been treated. An ice plant has recently been installed so that now there is no danger of a shortage in this respect. A new engine has replaced the old worn out one and the hospital now no longer has to depend upon the city for light and power. St. Mark's has always had an enviable reputation, but we believe it is steadily improving in its service to those who need its shelter and care.

For over a year now the St. Andrew's Association Mission has been holding services in the hospital chapel. The evening service on Tuesday and Thursday are very well attended by both patients and nurses, and the early morning celebration on Thursday sees practically the whole of the force of day nurses present.

During the past year the two city missions under the charge of the St. Andrew's Associate Mission have been kept open. In both there seems to be signs of a strengthening of the religious life. Both places are growing slowly but surely.

At East Garfield, or Ragtown, as it is more often called because of the large number of tent houses, the St. Andrew's Associate Mission opened up a work last winter. The small rough board building is used as a chapel and reading room. East Garfield is a smelter town, which means an ever changing population. This constant change can be seen by the ups and downs of the chapel attendance, yet on the whole the work seems to be rather on the increase owing to the hard and faithful work of Rev. Mr. Rice.

At Towde, one of the newest towns in the West, Rev. Mr. Rice, of the St. Andrew's Associate Mission, has purchased lots and had held several out door services. The town is as yet mostly on paper, but as soon as the new smelter is completed it is bound to grow.

The little chapel of St. Jude's in Layton, which has been closed for some years, was reopened by the Associate Mission in May, and regular services have been held throughout the summer. The numbers there are small but seem to have an interest in the work and we hope to keep up the services.

Encouraging reports come from the rest of the state, though at Park City the steady decrease in population makes Mr. George's task a very trying one. At Logan, even through the summer, the congregations have been good, and the large attendance at the new "House" last year justifies the hope of increasing usefulness during this school year. Rev. T. T. Denhardt, who has taken Mr. Townshend's place at Provo, feels that the outlook is bright and that he can carry on the work so wisely begun by his predecessor. Rev. Mr. Hersey was appointed by Gov. Spry, a member of the commission to distribute $7,000 among the needy settlers in northeastern Utah. He was chosen chairman by his colleagues, and the work has brought him with close and helpful relations with many of the people in his immense parish. The four churchwomen in the Indian School at Whiterocks made that school better than it has been for years, and they are to teach again this school year. Miss Canfield has carried on a most loving work at the Mission House and Hospital, acting also as field nurse. This month Dr. Mary L. James is to begin her work at Whiterocks as a medical missionary.

The work at St. Mark's Cathedral since the consecration of Bishop Brewster of Western Colorado, has been carried on by Rev. Mr. Boss of Iowa during the summer months, and now Rev. N. Saunders of Oakland, Cal., is in charge. He is to be there till the new dean, Rev. Mr. S. R. Colladay, arrives. Mr. Colladay, as Professor of New Testament Literature and Interpretation at Berkeley, was much loved and admired by all his students.

We hope that the people of St. Mark's will take hold and try to help Mr. Colladay in his work in order that it may be so successful that his old boys can freely forgive them for depriving their successors in the school of the privilege of knowing and loving and being loved by him.

Bishop Spalding is now on his biennial missionary tour to raise funds for the work in Utah. Always before he has gone to the East, but this year he is working throughout cities on the Pacific Coast. If Bishop Spalding is successful, and we feel that he can not help but be, he will be the means of wakening up the West and inspiring in the hearts of the people a truer and better Christianity.

W. F. B.

DISTRICT OF SPOKANE

The first Sunday in September found the clergy who took vacations back at their stations, and from all reports the autumn work is opening up most satisfactorily.

In the city of Spokane the Church's ministrations have been greatly augmented by the arrival from Colfax of the Rev. R. S. Hannah, who assumes the charge of St. Peter's and St. James's Missions. Heretofore the five missions

of the city have been cared for by the Rev. Geo. W. Hurlbut as City Missionary, but with the arrival of Rev. Hannah, Rev. Hurlbut relinquishes the two missions south of the river, and continues as priest in charge of the three points in the north part of town. St. Peter's and St. James's Missions are both promising fields in very rapidly growing sections of the city. The Rev. Mr. Hannah began his new work on the thirteenth Sunday after Trinity.

The Rev. Herbert J. Oberholtzer of the 1909 Class of the General Theological Seminary, arrived September 1st to take charge of Calvary Church, Roslyn, and the unorganized mission at Cle Elum. This field has been vacant for more than two years, the only church ministrations being such services as the Bishop has been able to give, and a Sunday School at Roslyn, maintained by a few faithful church women.

The second annual meeting of the Sunday School Institute of the District of Spokane was held at All Saints' Cathedral on Wednesday, September 22d.

The Rev. J. S. Budlong, late rector of Christ Church, Austin, Minnesota, took charge of St. James's Church, Pullman, on October 3d. Mr. Budlong's cure will also include the Church of the Good Samaritan, Colfax.

The autumn meeting of the District Sunday School Institute was held in All Saints' Cathedral, Spokane, on Wednesday, September 25th, among the guests out the day. The Rev. W. C. Shaw, formerly of Oakland, led the evening discussion with an address on "Special Work among the Young."

NOTES FROM THE DISTRICT OF OLYMPIA

The Church of the Epiphany, Chehalis, celebrated the twenty-fifth anniversary of its foundation on the evening of Saturday, September 25th, among the guests being the first minister-in-charge. Dr. R. D. Nevins of Tacoma, and Bishop Keator.

Preaching in Trinity Church, Tacoma, on September 26th, Bishop Spalding seriously arraigned the Federal government for the careless cruelty of its treatment of the Indians, dwelling particularly on the situation in Utah, and asserting that apparently the sole hope for so many of the red men as are not already exterminated lies in the interest and the activity of the Church.

Bishop Spalding carried out the following itinerary in the District of Olympia:

Sept. 16th—Men's Club Dinner, Trinity, Seattle.
Sept. 17th—Woman's Auxiliary, Trinity, Seattle.
Sept. 19th—A. M., Trinity, Seattle. P. M., St. Clement's, Seattle.
Sept. 21st—Address to Nurses' Training School, Fannie Paddock Hospital, Tacoma.
Sept. 22d—A. M., Woman's Auxiliary, St. Mark's, Seattle. P. M., Dunlap, All Saints'.
Sept. 23d—St. Paul's, Seattle.
Sept. 24th—St. James's, Kent.
Sept. 26th—A. M., St. Mark's, Seattle P. M., Trinity, Tacoma.
Sept. 27th—A. M., De Koven Hall, South Tacoma. P. M., Annie Wright Seminary, Tacoma.
Sept. 28th—Semi-Annual Meeting Woman's Auxiliary of District at Trinity Church, Seattle.
Sept. 29th—Church of Holy Communion, Tacoma.
Sept. 30th—St. John's, Olympia.

Our Correspondent says: "Bishop Spalding's visit has been a great inspiration. It has given us a sense of kinship with Utah, a consciousness that we both belong to the same Department, a realization that his work is our work.

"In proof of this the Woman's Auxiliary has pledged $120 for 'our work' among the Mormons.

"Bishop Spalding has gone on to Oregon, but he left behind, in the District of Olympia, a new missionary spirit. Its value can not be estimated. We shall keep it, and at the same time call for more. Please put the following notice in your paper:

"WANTED—More visits from Missionary Spirits in the Puget Sound Country. Do not apply, but appear."

Personals

The Rev. G. Clement King has resigned All Saints' Church, Seattle, to take charge of St. Stephen's, Ballard, and do district missionary work.

The Rev. Willis H. Stone, recently of St. Clement's, Wilkesbarre, Pa., has accepted the appointment to All Saints', Seattle.

The Rev. Lewis Tucker of Baton Rouge, La., has accepted a call to Trinity, Everett, and hopes to enter on work November 1st.

The Rev. J. P. D. Llwyd, D. D. finished his work at St. Mark's, Seattle, and left September 12th to take up his new position as Vice-Proctor of Trinity College, Toronto.

NEVADA

The most interesting event in connection with the convocation of the District of Nevada, which met last month, was the appointment of a traveling Sunday School secretary, who is to be in touch with the work among the children throughout the entire district. The appointee is the Rev. P. S. Smithe, formerly in charge of St. Paul's Church, Elko.

The following appointments were also made:

Bishop's Council of Advice—Rev. Samuel Unsworth, Rev. T. L. Bellam, Venerable A. L. Hazlett, Mr. E. D. Vanderleith, Mr. O. J. Smith and Mr. Fred E. Patton.

Examining Chaplains—Rev. Samuel Unsworth, Rev. G. C. Hunting and the Venerable A. L. Hazlett.

Officers Women's Auxiliary—Mrs. F. G. Patrick, president; Mrs. E. B. Yerington, first vice president; Mrs. M. E. Weirick, second vice president; Mrs. S. D. Baker, secretary; Mrs. John Dunbar, treasurer.

Delegates to the general convocation to be held at Cincinnati, October 1910—Rev. George C. Hunting and Mr. Thomas L. Means.

Hon. George S. Brown, of Elko, was appointed chancellor.

LETTER FROM BISHOP BRENT

The following letter from Bishop Brent, written in the furtherance of the effort to secure added missionaries in the Eighth Department, speaks for itself and can not but attract wide attention:

My Dear Bishop Nichols: Apropos of your letter of the 20th of May regarding an increase of workers in this missionary department, I would like to put before you a proposition which I have already made to Doctor Lloyd and also to Bishop Montgomery.

Thus far it would seem as though the only recognition on the part of the parishes and dioceses of missionary responsibilities was of a financial sort. The apportionment plan emphasizes the need of giving money annually. Has not the time come for us to teach distinctly the need of parishes and dioceses making annual contributions of men? Supposing, for instance, every diocese were agree to send two men to the domes or foreign mission field annually for fi years—what an enormous gain the would be both to the mission field a to the diocese contributing. Or, aga supposing a great diocese like that New York were to agree to contribu five men per year for five years to one both of the Chinese missions. Ho rapidly would the work in those distric be advanced. The clergy pledged shou be, as far as possible, deacons who turn would agree to be in the missi field for five years. At the end of th period they would return to the dioce that contributed them, unless they pr ferred to remain in the work of the mi sion to which they were attached. A far as possible, these men should l under a pledge of celibacy for the peri of their enlistment in foreign missiona work.

You can readily see how much t Church at home would soon be fir with missionary enthusiasm and e deavor, to which it is now, in ma parts at any rate, a total stranger. D Lloyd tells me this idea is not new. If is old, it has been so carefully conceale that I doubt if it has come before th minds of many church people. I believ the plan will be practicable because is in line with what the Roman Churc is doing and doing successfully. Her for instance, is a congregation of Belgia priests who come out to the foreig mission field for, I think, a term of fiv years. At the close of that period the are at liberty to return to parochial lif or else they can re-pledge themselve to mission work, which means that tha will be the vocation for the remainde of their lives.

This bare outline of the plan which am giving you, I hope to work out wit some care and present to the public i print. Of course, I see the objection that would be urged; on the side of th younger clergy there will be a fear les their Bishops should forget them durin their absence, and that there would be n place for them on their return to th diocese from which they came. On th part of the Bishops, there would be th objection that the clergy are so few fo home work that they can not afford t make the offering, but my point is that the first offering that the church should make "qua church" is an offering o men rather than of money, and that men should come to the mission field not merely on the inspiration of their own inner conviction that they are called to the work, but on the added conviction of the commission from the diocese. Were I to think of myself in my official capacity as being in the Philippine Islands merely because of a personal idea that I had some qualifications for the duties here, I would be quite unable to sustain my responsibilities. It is only with the consciousness that I was sent here by the whole church that I am able to bear the burdens that are put upon me. I do not see why the same principle does not apply to priests and deacons with equal potency. Yours very faithfully,

C. H. Brent,

Bishop of the Philippine Islands.
Bishop's House, Manila; Aug. 13, 1909.

PRAYER BOOK CROSS SERVICE

The annual Prayer Book Cross Service in Golden Gate Park will be held on Sunday, October 31st, at 2:30 p. m. The Bishop and a number of the clergy will take part in the service, and the hymns will be sung by a united choir from the various vested choirs around the bay.

The Proceedings of the Board of Missions

On September 28th, the Board of Missions held its first meeting of the new fiscal year. All but five of the elected members were present together with two honorary members and representatives from Departments One, Two, Three and Five. The return to duty of the Associate Secretary after severe illness was heartily welcomed and the board expressed its gratification that is might continue to have his valuable services.

The committee on the nomination of a General Secretary announced that it had requested Dr. Lloyd to permit his resignation to take effect on the day before his consecration. With regard to filling the vacancy thus created the committee reported that "in their judgment it is eminently unwise to attempt to make any election at this time.

"In the first place, it could only be a temporary election because the Canon required that at each General Convention a General Secretary should be chosen by the two houses of the convention, and as the next General Convention will meet in October, 1910, it would be very unjust and unfair to any man to ask him to take the place for this short time.

"Besides this, the committee is very much impressed with the fact that the office ought to be enlarged, both in its title and in its power, and they propose to ask the board to appoint a committee to report a change of the Canon to the General Convention which will give the General Secretary a new name and make him what he certainly ought to be, the great inspiring presence and power of our entire missionary work, and to make possible, should it be thought desirable, the choice of a missionary Bishop for the position.

"The office is so efficiently organized that the committee believes it can do its work without any additional secretary, and with the cheer and hope of financial conditions they believe it safe to let things go on as they are."

The board approved the report of the committee and the chairman appointed the Bishop of Chicago, the Rev. Dr. Alsop, and Messrs. Pepper and Butler as members of the committee to draft the suggested amendment to the Canon of the General Convention. By a later resolution the board requested the special committee on the nomination of a general secretary "to take into consideration the propriety of appointing a general secretary ad interim to serve until a general secretary is elected."

Mr. George Gordon King was unanimously elected treasurer in succession to the late George C. Thomas. In accepting the election Mr. King expressed his deep appreciation of the trust reposed in him and his determination to do everything in his power to further the church's work at home and abroad.

In reporting on the finances for the last fiscal year, Assistant Treasurer Roberts announced that since it had been determined to keep the books open until September 28th in order that delayed offerings and gifts might be credited to last years' apportionment it was impossible to make a detailed statement. He was, however, able to say that the income from all sources would be sufficient to meet the appropriations for the last year and cut down by about $8,000 the deficit of $48,500 which the year began with. Therefore the Church would enter upon a new missionary year with the finances in more satisfactory condition than when the year began. Last year forty-nine dioceses and missionary districts gave the full amount of their respective apportionment as compared with eighteen dioceses and missionary districts seven years ago when the apportionment plan was adopted by the General Convention. About seven hundred congregations from whom no offerings were received during the fiscal year 1907-1908 sent offerings for the year just closed. This accounts in large measure for the greatly improved financial showing. Many congregations were led to do this because of their desire to show their appreciation of the work and example of Mr. Thomas.

The board, in expressing its gratitude for this achievement, recorded "its deep appreciation of the fine spirit of co-operation manifested by the Bishops and parochial clergy without whose help the present result would have been impossible," and adopted a resolution requesting "the parish clergy to express to their congregations the board's cordial thanks for the loyal co-operation which has changed a situation full of danger and anxiety into one full of confidence and courage."

The board also expressed its appreciation of the services rendered by members of the Commission of Seven in helping to avert what had threatened to be a disastrous situation.

The Assistant Treasurer announced that the offerings from the Sunday Schools for the Lenten offering for the past fiscal year amounted to $146,653.84 from over 3,900 schools, as compared with $137,170.58 from 3,800 schools for the preceding year. The General Secretary was instructed to convey to the young people of the Church the thanks and appreciation of the board for their continued and generous help.

In view of the hearty indorsement of its progressive policy given by the Church, the board decided to act at once upon the urgent appeal made by the Committee on Domestic Missions and the Committee on Work Among the Negroes. An additional $25,000 was appropriated for Church extension in the United States among white people and $29,500 for Chuch extension among Negroes.

Upon the recommendation of its special committee the board decided to re-enact the table of apportionments to the dioceses as for the last fiscal year with the exception of a slight change to correct an obvious error in the apportionment to the Diocese of California. The total apportionment for the present fiscal year will be, as last, approximately $658,000. The offerings from congregations and individuals on account of the apportionment for the year 1908-9 fell short of this amount by about $120,000.

In order that churchmen may share in the help expected from the conferences and conventions to be held during the winter under the auspices of the Laymen's Missionary Movement in seventy-five of the principal cities of the United States, the board requested thirty laymen to form a nucleus of a committee of one hundred laymen, representing dioceses in different parts of the country, to take steps to insure the attendance of churchmen at these gatherings and to organize them for aggressive work thereafter.

The board was informed that Mrs. George C. Thomas desired to give $100,000 as a fund in memory of Mr. Thomas, to be held in trust and the income only to be used for purposes at the discretion of the board. The Vice-President was requested to convey to Mrs. Thomas the hearty thanks of the board for her gift, and its assurance that her wishes would be complied with.

The Assistant Treasurer reported to the board that its late Treasurer had created three trusts to be held by the Domestic and Foreign Missionary Society—one of $100,000, the income to be used for the purposes of the society; one of $50,000, to be used to increase the efficiency of the work done by the society; and one of $15,000, to be used to further in any way that the board might think best the Lenten offerings of the Sunday Schools.

The Assistant Treasurer was also able to give particulars concerning the large bequest of Miss Mary Rhinelander King. Under her will the Domestic and Foreign Missionary Society, in addition to being residuary legatee, will receive a valuable piece of property in New York City, to be held in trust and the net income therefrom to be used for the general work. Miss King also created two funds—one of $20,000 and one of $10,000, to be held by the board and the income to be applied to colored missions. Eventually the society will receive Miss King's country estate on Long Island with liberty to dispose of it and use the proceeds for its corporate purposes.

The Assistant Treasurer pointed out that in spite of these generous gifts it would be inaccurate to assume that the invested funds of the society make steadily increasing offerings from living donors unnecessary. The income available for general purposes from all trust funds is now about $100,000, while the appropriations for the present fiscal year are more than $1,100,000.

The board has before it many letters from Bishops in the Domestic field with regard to arrangements for the new fiscal year, and, wherever necessary, favorable action was taken. The letters received during the summer from the Bishops abroad indicated that steady progress is being maintained. Bishop Graves reported that he had succeeded in purchasing about twelve acres of property adjoining the grounds of St. John's University at a cost of $15,000. Upon this land it is proposed to erect a new preparatory building for St. John's, with teachers' residences and a school for the training of catechists. A special appeal was authorized to secure the money with which to provide for this purchase.

Numerous requests for reinforcements were also before the board. Clergy are urgently needed in Porto Rico, China and Japan; physicians in Japan and the Philippines; nurses in the Philippines and China, while St. Paul's College, Tokyo; St. John's University, Shanghai, and Boone University, Wuchang, need laymen to take imporant posts on their faculties. Women teachers are needed in St. Mary's, Shanghai, and St. Hilda's, Wuchang.

The board learned with great regret of the death of the Rev. E. R. Woodman, our senior missionary in Japan, on July 22d; of the death of Miss Mabel A. Protheroe of the African Mission, on August 11th, and of that of Mrs. Schereschewsky, widow of the late Bishop Schereschewsky, on August 20th, at her home in Tokyo.

The board also accepted with regret, because of illness, the resignations of the Rev. D. W. Bland of Porto Rico, Miss Lillis Crummer of Shanghai, and Miss Mary Humphrey of the Philippines. The resignation of Dr. B. M. Platt of the Philippines, who has entered the government service, was accepted, and at the request of the Bishops of Alaska and Hankow, the names of the Rev. John D. Driggs, M. D., and Miss Rebecca R. Halsey, were removed from the list of missionaries.

The election by the Council of the Seventh Missionary Department of the Rev. H. Percy Silver to be Department Secretary was approved.

Miss Grace Lindley was appointed assistant to the Secretary of the Woman's Auxiliary, with duties at the Church Missions' House.

The board, having received from the recent conference of Church Workers among Colored People a renewal of its previous request for the appointment of a field secretary, replied that it was not prepared at this time to reconsider the decision of last winter not to appoint such an officer.

The Committee on Missionary Meetings reminded the board that during the past year there have been many evidences that the Church as a whole has realized its missionary privilege and obligation as never before, and as a result has been led to attempt and to accomplish tasks that a few years ago would have seemed impossible. It therefore recommended and the board adopted the following resolution:

RESOLVED, That the Bishops be requested to set apart in their respective dioceses and districts the Second Sunday in Advent, December 5, 1909, as a day of thanksgiving for the goodness of Almighty God in leading the Church to a more adequate conception of her mission and in enabling her to undertake and achieve larger things for the glory of God and the welfare of His children.

SOMETHING MORE DONE

To the Editor of The Pacific Churchman:

In July last I communicated to the Church some information concerning the progress of the work of the commission to raise the sum of $5,000,000 for a pension fund for the aged and infirm clergy. As was said then, the financial depression existing ever since the commission was appointed inevitably hindered its work at the outset and all along, and we can not be boastful if we would. We can only claim that, notwithstanding great difficulties, a respectable beginning has been made, and we ask the increasing confidence, sympathy and support of the clergy and laity in all parts of our land. The Rev. A. J. P. McClure, the zealous and efficient Financial Representative of the Clergy Relief Fund, first suggested the automatic pension plan, and the commission is seeking to make the plan possible and practicable for every clergyman at the age of 64.

As to methods and results so far, it will not be amiss to repeat that by the indefatigable labors of our representative, the Rev. Dr. Wilkins, an office has been established and equipped in St. Louis, thousands of letters have been written, sixty-two Diocesan committees have been appointed, many of them actively at work; 150,000 copies of printed matter have been distributed, many sermons have been preached and addresses made before Diocesan conventions and many other Church assemblies of various kinds. Everywhere great interest has been shown. The Sunday morning sermons have averaged in financial returns $1,000 each, not from collections, but from individual pledges and gifts.

In cash and individual pledges our total receipts thus far are $62,000, most of which, it is safe to say, would not have found this designation without the work of the commission. Of this amount, $3,500 is the gift of the Church League of the Baptized, an organization of women for pensioning of the clergy, their widows and children. Every dollar contributed by the commission or by its auxiliary, the Church League of the Baptized, for pensions, sets free a dollar in the treasury of the General Clergy Relief Society for the "relief" which its title contemplates. Our treasurer, Mr. Samuel Mather of Cleveland, has already paid over to the General Clergy Relief Fund $30,000, the income of which is immediately available for pensions, under the direction of the trustees of that fund. At the receipt of every $10,000 it will in like manner be turned over to the same trustees. There is no intention of waiting, as some have supposed, until the whole amount of $5,000,000 is raised.

So there is every reason to urge all our people to have this great project in mind, and we beg that, in addition to their annual canonical offering for the General Clergy Relief Society, every churchman and churchwoman will be sure to remember most generously this work which the General Convention has inaugurated and which appeals so strongly to the sense of equity and loving kindness in the hearts of all our people.

The motto of the commission is, "For My Brethren and Companions' Sakes."

Only one year remains before report is to be rendered to the General Convention. During this year many appeals will be made to clergymen and congregations and individual stewards of God's bounty.

Shall we not aim to report at least a tenth part of five million dollars as already in hand for this blessed work? We already have, given and promised, over one-twentieth. Prosper Thou, O Lord, the work of our hands, and grant us Thy precious favor.

Cortlandt Whitehead,
President of the Commission.

THE WEEK OF PRAYER

To the Editor of The Pacific Churchman:

Laymen, through our own Brotherhood of St. Andrew and through the Intro-Brotherhood Conference, are urging the observance of the week beginning November 28, 1909, as a week of prayer for the spread of Christ's kingdom upon earth.

It is hoped that a general observance of that week may be secured, not only from the Church in the United States, but from the Church in other parts of the world and from Christians of every name everywhere.

The influences of prayer involve the blessed forces of faith and hope and love, and make for unity, which is always and earnestly to be desired. And for laymen to send forth an earnest challenging of the world's attention to the duty and privilege and benefit of prayer gives courage and comfort to us all.

I hope and request that the clergy and people of the Diocese of Missouri will take measures to observe the suggested week of prayer which embraces the opening days of the solemn season of Advent.

Dan. S. Tuttle,
Bishop of Missouri.

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THE RENASCENCE OF THE LAITY

Among the signs of the times which nd themselves to an encouraging view the future of the Church, perhaps the ost significant is the growing prom- ence of the laity alike in its councils nd in its work. To the student of story it has long been axiomatic that ose will be found to be the healthiest eriods in the story of the progress of hristian faith in which the laity have ad the largest share. Blot out of the ctivity of the Middle Ages all that the lergy contributed to it, and what is est in it would still remain: its art, s architecture, its most nobly passioned nought. We should still have Dante nd the great cathedrals and the works f Bellini and Carpaccio, of Luini and Botticelli, of Titian and Veronese, of Perugino and Georgione and Tintoret. s Canon Bigg reminds us, "There can e little doubt that the most significant hanges in history were not imposed pon the Church by the Bishops from bove, but forced upon the Bishops by he pressure of public opinion from be- ow." And Lord Acton is equally ex- plicit. "During the latter part of the Middle Ages," he says, "the desire for eform of the Church was constant. It vas strongest and most apparent among aymen." There is, then, ground for ncouragement and for the entertain- ment of the largest and the highest hope n connection with the part which the aity are beginning to take to-day in the Church's varied life.

Three approaching occurrences are, in view of this situation, peculiarly sig- nificant: These are the World's Mis- sionary Conference, the Conference on Lay Evangelism, and the Laymen's Week of Prayer. In each of these what is symptomatic is the subordination of everything which savors of what we know as clericalism to practical and ag- gressive work. Even in the first men- tioned of these, where clergy and laity act together, care has been taken to place laymen at the head of many of the committees and commissions, and so to ensure what Dr. Huntington used to call the sanity of its outlook.

It is not alone in the departments of its missionary and social enterprises, however, nor even in its worship, that the hand of the layman is beginning to be found. It is to be found also in the department of Christian thought. The- ology, which is the layman's concern quite as much as it is the clergyman's, is beginning to be so recognized by the laity; and more than one volume, in a well known and excellent series of com- mentaries on the books of the Old and New Testament, comes to us from a layman's hand. This, which is as it should be, is only not surprising to the serious student of Christianity because it is the recovery of a condition which existed, and existed with excellent re- sults, in the earlier centuries of the Church's life. It is also, as every re- flective person will see, an inevitable corollary of the Catholic claim and of the incarnation of Him who called Him- self the Son of Man.

We have spoken above of the note of sanity upon which the late distinguished Rector of Grace Church, New York, so happily insisted, and which he himself so well exemplified, as one almost certain to be found in those deliberations in which the voice of the laity makes itself heard. The layman is usually impatient, and rightly impatient, of propositions which achieve nothing and theories which will not work. He is anxious that his thought shall act. Hence we find the note of the practical even about our lay theology; it is avowedly and design- edly pragmatic; its eventuation is not the completion of a theory, but the ac- complishment of a deed; its goal is not a system, but a life.

Perhaps the most significant of recent lay volumes, certainly one of the most useful, comes to us from Manchester University, from the hand of Dr. A. S. Peake, who is, we believe, one of two or three existing lay Englishmen to be honored with the divinity degree. Dr. Peake is professor of Biblical exegesis in his university, and his volume—which has run through three or four editions just been reprinted here—is entitled "Christianity; Its Nature and Its Truth." Popular in the method of its treatment and designed for general use, this book is yet thorough enough to be of value on the other side of the Atlantic, and has to the clergy, and both its sanity and its restraint are exemplary.

It is, however, chiefly as one of the indications of the new and wise de- parture that we name this volume here. Religion, which in Western Christendom was at one time held to be the peculiar privilege and province of an hierarchy, and which since the middle of the Six- teenth Century has been even among Protestants too often regarded as the special interest of an ordered ministry, is now increasingly seen to be the con- cern and the privilege of every man and to have its basis in the equipment of the soul. It was not perhaps by accident that the architecture of the Middle Ages reached its highest development where the communal spirit was strongest and the influence of the clergy, and even of the monks, was least, precisely as was the case with Christian art. It is to Venice and to the neighborhood of the Italian Alps that we look for what is best in the painting of Italy; it is to Amiens and Chartres and Rouen that we are referred when we seek for what is noblest and most imperishable in the embodiment of man's thought in stone.

W. H.

THE CAMPAIGN AGAINST POVERTY

Within recent years the purposes and the spirit of organized charity have undergone a mighty change. It has been recognized that poverty is, like Tubercu- losis, a preventable disease. As a re- sult the deliberate purpose of social workers is, not only to relieve, but to eliminate poverty. The basis of hope in this direction lies in the fact that by far the greatest causes of distress are social and not individual in their char- acter. There was a time, not long ago, when it was generally maintained that the poor were poor because of their own misdeeds, their weaknesses, idleness, drunkenness and moral depravity. But now it has been proved by painstaking investigation that this is not really so. Unemployment, overcrowding, old age, and widowhood are more to blame, and some of these are social causes that can be removed by the betterment of condi- tions. This, at least, is the deliberate view of the cautious and scientific workers of the Charity Organization Society of New York City. They have a broad outlook and sound experience. They know well the length and breadth and depth of the problem of poverty, yet in a recent Year Book we find this state- ment: "The Society has deliberately determined, without neglecting in any way its duty in relief of individual cases of poverty, to lay emphasis on the field of removing or minimizing the causes of poverty, and to firmly establish and extend these forms of work by organiz- ing them into a department for the per- manent improvement of social condi- tions."

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Recollections of a Pioneer Woman

By the late MRS. LUZENA S. WILSON

CHAPTER VI

From the brow of a steep mountain we caught the first glimpse of a mining camp. Nevada City—a row of canvas tents, lining each side of the two ravines, which, joining, emptied into Deer Creek—lay at our feet, flooded with the glory of the spring sunshine. The gulches seemed alive with moving men. Great, brawny miners wielded the pick and shovel, while others stood knee deep in the icy water and washed the soil from the gold. Every one seemed impelled by the frenzy of the fever as they hurried here and there, so intent upon their work they had scarcely time to breathe. Our entrance into the busy camp could not be called a triumphal one, and had there been a "back way" we should certainly have selected it. Our wagon wheels looked like solid blocks; the color of the oxen was indistinguishable, and we were mud from head to foot. I remember filling my wash basin three times with fresh water before I had made the slightest change apparent in the color of my face; and I am sure that I scrubbed until my arms ached before I got the children back to their natural hue. We were not rich enough to indulge in the luxury of a canvas home; so a few pine boughs and branches of the undergrowth were cut and thrown into a rude shelter for the present, and my husband hurried away up the mountain to begin to split our "shakes" for a house. Since our experience of rain in Sacramento, we were inclined to think that rain was one of the daily, or at least weekly, occurrences of a California spring, and the first precaution was to secure a water-tight shelter. Our bedding was placed inside the little brush house, my cooking stove set up near it, under the shade of a great pine tree, and I was established, without further preparation, in my new home. When I was left alone in the afternoon—it was noon when we arrived—I cast my thoughts about me for some plan to assist in the recuperation of the family finances. As always occurs to the mind of a woman, I thought of taking boarders. There was already a thriving establishment of the kind just down the road, under the shelter of a canvas roof, as was set forth by its sign in lamp-black on a piece of cloth, "Wamac's Hotel. Meals $1.00."

I was determined to set up a rival hotel. So I bought two boards, from a precious pile belonging to a man who was building the second wooden house in town. With my own hands I chopped stakes, drove them into the ground, and set up my table. I bought provisions at a neighboring store, and when my husband came back at night he found, mid the weird light of the pine torches, twenty miners eating at my table. Each man as he rose put a dollar in my hand and said I might count him as a permanent customer. I called my hotel "El Dorado."

From the first day it was well patronized, and I shortly after took my husband into partnership. The miners were glad to get something to eat, and were always willing to pay for it. As in Sacramento, goods of all kinds sold at enormous figures, but, as no one ever hesitated to buy on that account dealers made huge profits. The most rare and costly articles were fruit and vegetables. One day that summer an enterprising pioneer, of agricultural tastes, brought in a wagon-load of watermelons, and sold them all for an ounce ($16.00) each. I bought one for the children, and thought no more of the price than one does now of buying a dish of ice cream. Peaches sold at from $1.00 to $2.00 each, and were miserable apologies for fruit at that. Potatoes were $1.00 a pound, and, for a time, even higher. As the days progressed we prospered. In six weeks we had saved money enough to pay the man who brought us up from Sacramento the $700.00 we owed him. In a little time the frame of a house grew up around me, and presently my cooking stove and brush house were enclosed and under a roof. This house was gradually enlarged, room by room, to afford accommodations for our increasing business. One Sunday after, as a great recreation, I took a walk along the mountain side, above the town, now grown to be of some size. Looking down I found it necessary to ask which was my own house, for I had never before seen the outside of it at any considerable distance. We had then from seventy-five to two hundred boarders, at $25.00 a week. I became luxurious and hired a cook and waiters. Maintaining only my position as managing housekeeper, I retired from active business in the kitchen.

"The Coyote Diggings," for that was the early name of the Nevada City placer mines, were very rich in coarse gold and money came pouring into town. Everybody had money, and everybody spent it. Money ran through one's fingers like water through a sieve. The most profitable employment of the time was gambling and fifty or sixty of the men who pursued the profession were guests at my table. Many of them made fortunes and retired into a quieter and less notorious life. Of them all I can now remember only one—Billy Briggs, who has grown to prominence in San Francisco. I see him now—portly, swarthy and complacent—and wonder what has become of the slender, fair-complexioned, smooth-faced, gentlemanly young man, who came and went so quietly, who carried my little boys away on his shoulders, and sent them back to me happy, with a handful of bright, new silver half-dollars. They (knights of the green table) were the aristocracy of the town. They were always the best-dressed men, had full pockets, lived well, were generous, respectable and kind-hearted. They were in that day much what the stock broker fraternity were here in San Francisco in the palmy days of the Comstock. The great gambling house of Smith & Barker was the central point of interest. At night, under a glow of tallow candles, fifteen faro tables were surrounded by an eager, restless, reckless crowd. Stakes ran high into the thousands. Fortunes were won or lost on the turning of a card. Great piles of coin and bags of dust lay heaped on every table and changed hands every minute. Men plunged wildly into every mode of dissipation to dro the homesickness so often gnawing their hearts. They sang, danced, dra and caroused all night and worked day. They were possessed of the dem of recklessness, which always haun the early mining camps. Blood was of shed, for a continual war waged betwe the miners and the gamblers. Nea every man carried in his belt either kn or pistol, and one or the other flash out on small provocation to do th deadly work.

It was such a circumstance as t which raised the first mob in Neva City. So far as I ever learned, I w their only victim. One night I was s ting quietly by the kitchen fire, alo My husband was away at Marysville, a tending court. Suddenly I heard lo knocks on the boards all round the hou Then I heard from threatening voices t cry, "Burn the house!" I looked out the window and saw a crowd of men the back of the house. I picked up t candle and went into the dining roo At every window I caught sight of t faces pressed against the glass. I hu ried to the front, where the knocking w the loudest and the voices most uproa ious. Terrified almost to death, I opene the door just enough to see the host angry, excited faces and hear the cries "Search for him!" "No, no; burn hi out!" I attempted to shut the door, b could not. Some one spoke to me, calle himself my friend and tried to tell m that they meant me no harm. But could not understand, and answered, " have no friends; what do you want? The Sheriff, a kindly gentleman, whom I knew well and who lived in my house tried vainly to calm my fears. He ex plained that a gambler named Tom Col lins had been killed at a card table by on of his associates, who lived in our house and that they were searching for him Finally, my old friend, Mr. Nick Turner came pushing through the crowd, and he with the Sheriff, succeeded in allayin my fright and making me understand. then let them search the house, but th man was not there. Had he been caught they would have made short work of him The next night, or rather in the morning my husband came home. He had seen the fugitive, who had ridden into Marysville to tell him of the shooting and of my fright. In disguise he had stood in the crowd, not ten feet from me, had watched them search, and heard the raging of the infuriated crowd. He said it was hard work to keep from betraying himself when he saw how I was suffering from terror. His friends had provided a fleet mule, which they had tied somewhere across the ravine, and when the mob dispersed he made fast time out of the camp. Many years afterwards he came to see me, and told me that the greatest regret he felt in regard to the affair was that he had not come forward and given himself up and saved me much pain.

The doctors were busy then ,for there were hundreds of men sick and dying from cold and exposure. Indeed, every profession found employmen, except the clerical, for it was not yet settled enough

or the "Coyote" to require the services f a pastor. Every man was too busy hinking of the preservation of his body o think of saving his soul, and the unortunates who did not succeed in keepng their heads above water were buried without benefit of the clergy." Like all California mining towns, Nevada City grew up in almost the twinkling of an eye. There were 10,000 men in the Coyote Diggings," and the streets were ined with drinking saloons and gambling ables. Money came in in thousands of dollars from the mines. New parties came pouring into the town from Sacramento, and fitted out here for further prospecting in the mountains. The country was full of men crazed on the subject of "deep diggings," and the future seemed to promise a succession of greater good fortune. There were, indeed, "flush times." We made money fast. In six months we had $10,000 invested in the hotel and store, and we owned a stock of goods worth perhaps $10,000 more. They were of the roughest possible description. but they were to Nevada City what the Palace Hotel is to this city to-day.

There was no place of deposit for money, and the men living in the house dropped into the habit of leaving their dust with me for safe keeping. At times I have had a larger amount of money in my charge than would furnish capital for a country bank. Many a night I have shut my oven door on two milk pans filled high with bags of gold dust, and I have often slept with my mattress literally lined with the precious metal. At one time I must have had more than $200,000 lying unprotected in my bed room, and it never entered my head that it might be stolen. The house had neither locks nor bolts, but, as there were no thieves, precautions were unnecessary. I had a large, old-fashioned reticule hung behind my kitchen stove, where I put the money I made by doing little pieces of sewing for the men. In a month or two I had $400 or $500 saved, and was thinking of lending it, for interest was high. But one day I missed the bag. Of course there was a general search, and I found, at last, that my youngest boy had taken it down, dragged it out into the sand in the street and was building houses with the coins. He had been there an hour or more, some of the men told me, and no one had thought of stealing even a solitary half-dollar from the little fellow. I loaned the money, but at such an extravagant rate of interest that I might have foreseen that my man must fail and run away, which he finally did. I believe the rate of interest at which I loaned it was 10 per cent a month. The only case of theft that I can remember occurring during the time I lived in Nevada City, was that of a man who appropriated a mule, and he received so aggravated a punishment that I shiver when I recollect that I was an involuntary looker-on. They tied the miserable man to a tree and lashed his bare back with a leather whip until he was cut and striped in a hundred places and the blood ran down from his shoulders to the ground in a perfect stream.

My wardrobe was still a simple one. For several years my best dress was a clean calico. The installments of genuine finery which came into the interior were crepe shawls and scarfs from the Chinese vessels which came to San Francisco. But the feminine portion of the population was so small that there was no rivalry in dress or fashion, and every man thought every woman in that day a beauty. Even I had men come forty miles over the mountains, just to look at me, and I never was called a handsome woman in my best days, even by my most ardent admirers.

San Francisco, April, 1881.

AN OPEN LETTER

To the Friends of St. Stephen's Parish and the late Rev. Edgar J. Lion:

St. Stephen's opportunity has come. A friend of the Parish has offered to pay the final $500 on the mortgage debt, which now stands at $1,930, on condition that the remainder be raised by January 1, 1910, in cash, or pledges payable not later than Easter, 1910. The question for us all to answer is: Shall we move forward together now, under the momentum given us by this offer, and annihilate our ancient enemy?

The first object of our effort is to dedicate the Memorial Chapel to the first Rector, Rev. Edgar J. Lion. This, of course, can never properly be done until the debt incurred in its erection has been removed. And yet the memory of our dear friend deserves this honor. His relation to St. Stephen's Parish and to San Francisco were alike unique. He began his life work here as a lay reader in charge of the little Mission Sunday School, which was an offshoot of the old Church of the Advent. Then, as a Deacon and as a Priest, he gave himself for thirty odd years to the work he loved. And he died, as we know, at his post, after a life of service which had made him the most dearly loved Priest in all San Francisco. To-day, men and women on every hand, even outside the Church, speak fondly of him. St. Stephen's has had fewer rectors than any Parish of its age in California. That is because the first Rectorate was measured, literally, by a life time. And the Parish has the most inspiring traditions, and is built upon the firmest foundations. We have not much to show in the way of outward things—of broad lands or stone buildings. These are only the outward shell. We have something far better than that. St. Stephen's Parish is built upon the life which was given to it so devotedly, with all its fruits and memories and associations. Let us fittingly commemorate that life—here where it was given. It is the part of love not to forsake, but to uphold, his work.

And then—looking to the future—the removal of the debt will enable us to approach our next great need—a Rectory. It is the consensus of opinion amongst those acquainted with conditions that this is needed now, to complete the equipment of the Parish. It is a help to any Parish. To a free Church like our own, it is a real necessity. The possession of a Rectory is in the nature of a perpetual endowment. It is the equivalent of so much income in the support of a rapidly growing Parish. It is the intention of the Vestry to take up this matter when the debt is paid. Real estate conditions in our neighborhood make delay unsafe. In their project the members of the Vestry have the warm support and sympathy of Bishop Nichols.

The work of St. Stephen's Parish is too well known now to need defense. It has become a respected factor in the life of the community. A Free Church, situated nearly at the center of population, where it can reach out to Nob Hill on the one side, and the Potrero on the other, close to a main artery of travel, with a growing field of institutional activities, it is now, and is destined to become more and more, a Church of the

THE LATE REV. E. J. LION

people. Since the fire its record has been an enviable one. The first Church to open its doors for the shelter of refugees, it maintained this work until the need was passed, and then, for two years threw open its Parish House, both night and day, for a Free Reading Room and recreation center until men began again to seek newly opened public libraries. Other activities, started to supply the need of emergency relief, have proven a necessity ever since. The Clothing Bureau has, and will always prove to be, a practical method of ministering to our fellows in the name and spirit of the Master. The business-like arrangements of St. Margaret's Guild for supplying food and shelter have, through successive winters, reached many a man in the moment of desperate need. Our offer to the Associated Charities to undertake the work of friendly visiting within the borders of the Parish, has within it the possibility of revolutionizing the relation of the Church in general to organized charity. And our spiritual growth is just as encouraging; 141 baptisms and 102 confirmations since the fire is a good record. The eyes of the Church are on the development of our men's work by the Brotherhood of St. Andrew. There is reason to hope that each man of the chapter will present a man for confirmation in the present class. With the Bishop's authorization we are conducting for the church people of the city a Wednesday night Emmanuel service and social. Best of all—to the Rector's mind—at the early Communions, the attendance is steadily growing. On an ordinary Sunday not long ago, at the men's Communions the attendance was 44. Two-thirds of those were men and boys.

This, then, is a critical opportunity to commemorate our friend, and, at the same time, to contribute to the substantial uplift of this large section of San Francisco. If you are in a position to help in any measure, please communicate with me.

REV. CECIL MARRACK.
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EDITORIAL

SPECIAL CATHEDRAL NUMBER.

The attention of the readers of THE PACIFIC CHURCHMAN is called to the fact that the publishers plan to issue, in connection with the next meeting of the Convention of the Diocese of California, a "Cathedral Number" of this paper. The issue will appear shortly before the date of the laying of the corner-stone of the edifice to be erected at Jones and California Streets and will consist of about one hundred pages. The subject matter will comprise an account, with illustrations, of every diocese and missionary jurisdiction in the Eighth District, together with a description of the new Cathedral as its plans at present stand, with a number of half-tone and two-color prints of exterior and interior views and a diagram of the Cathedral floor. Portraits of all the Bishops in this District and a large two-color print of the Cathedral suitable for framing are already being prepared for this special issue, and will not only make the number a distinguished one, but will be a notable event in Church matters on this Coast. This number will of course go to all of our subscribers free, and extra copies to the extent of about three thousand will be printed and placed on sale.

A RECORD YEAR.

As appears elsewhere in this issue, the Board of Missions has this year not only received money enough to meet all its appropriations, but has been able to reduce by some $8,000 the shortage of a year ago. This encouraging showing is due in part to the determination to make the year a record one in memory of the services and the generosity of the late lamented Treasurer of the Board; but it is also due in part to the fact that the parishes and missions of this Church as a whole are increasingly taking the offering for missions seriously, and a sytematic effort is being made to bring into line congregations hitherto comparatively or entirely remiss in this department of their corporate life. In a word, business methods have been applied, to what in a very real sense is a business matter, and a systematic effort has been made to meet a systematized demand in a systematized way. This—which shows the wisdom of doing wisely what one does at all, particularly in a question of finance—affords the most striking evidence imaginable of the necessity of placing a man of first-class business ability at the head of our mission work, and the fatuity the attempt to fill that position with some striking personality who shall give prestige to his office. In matters of this kind there is no prestige so desirable as the ability to do the work which the place itself requires; and if the purpose of the Board be—as we take it to be—to raise money for our missionary enterprises and superintend its distribution, and to do this in such a way that the treasury shall be as little as possible subject to fluctuations and its condition as sound as is achievable with the resources at our command, then it is a great administrative genius which the situation demands, and not a titled or decorated personality. To foist a bishop into this sphere of the deacon or the consecrated layman seems to the writer of this paragraph not only to degrade the episcopate but to invite disaster to the enterprise.

In this connection attention may be called to an omission, from the first page of the New York *Churchman* of September 25, of any reference to the death of the late Mr. George C. Thomas as an element in the situation over which the editor, in common with the entire Church, felt called upon to rejoice. There is little doubt, of course, as we suggest above, that the excellent showing this year is due in part to the thoroughness with which the situation and the duty of generous giving, have been brought home to the congregations of this Church, and the added seriousness with which they have taken up their task; but it has also been due in part to the desire to make the offerings for the year 1909 an expression of this Church's consciousness of the loss she has sustained through the death of the late Treasurer and in some sense a memorial of his ability and generosity. Indeed we are not sure that the death of Mr. Thomas was not largely the cause of the increased fidelity in those who were responsible for bringing home to the congregations their duty in this regard. If this were so, then to ignor it in an attempt to estimate th causes which have brought us wher we are is to ignore the most weight of all considerations.

Of one thing the Church as a whole and each congregation of its worship pers, should be unalterably persuaded and that is of the necessity for keep ing up the record to the point whic it has now reached and pressing on ward to still better things. It woul be something very like a disgrace t us all if the offerings should agai decline and our zeal and our pains taking should weaken and grow faint It is in situations such as these tha our material gifts become in reality a sort of spiritual nilometer. "N man, having put his hand to th plow, and looking back, is fit for th Kingdom of God."

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THE ANNUAL UNITED OFFERING SERVICE.

At 10 o'clock a. m., October 25th, in St. Luke's Church, San Francisco, will be held the United Offering Service of 1909, when will be presented the contributions of individuals, Auxiliary Branches, or Guilds, that have accumulated during the twelve months just ended.

The Bishop of California, assisted by the clergy of St. Luke's Church, will celebrate the Holy Communion, and the Rt. Rev. Dr. Spalding, Bishop of Utah, will preach for the first time before this Branch of the Auxiliary.

Officers are again requested to collect the contents of United Offering Mite Boxes and individual pledges or gifts; to send by P. O. order or check to the Treasurer of the Woman's Auxiliary, if they or other members of the parish cannot attend the service, and to send in time; also, to see that notice of the service, with invitation to all, be given in Church on Sunday preceding the 25th of October.

The Monthly Diocesan Meeting will assemble immediately at the close of the service, for business only.

We are happy to announce Mrs. Monteagle's return to home shores, and the hope to have her with us before long. Our President will give us the honor of representing in person California at the Consecration of Dr. Lloyd in Christ Church, Alexandria, on the 20th of October.

Correspondents will please make a note

f the Secretary's changed address. Mrs. awver removes to 1326 California Street, an Francisco, on the 15th of October.

Branches intending to make up Christmas Boxes, or desiring work to occupy them at neetings, will please report very soon to the Secretary, as it is desirable to arrange our ists promptly.

The Rev. John W. Nichols gave the Auxliaries around the Bay a good September hat will long be remembered as our first ouch with Our Own Missionary after his seven years of service in China. On the 13th in Grace Church, San Francisco, before the Diocesan Monthly Meeting and nany other friends, he told us how they do missionary work in China, and gathered up and made real much that had not passed the impressionist stage in our minds.

At the Quarterly Meeting of the Marin County Branch of the Woman's Auxiliary in the Guild Room of Christ Church, Sausalito, on Thursday, September 16th, the Rev. John W. Nichols was again the speaker. His address was on "The Missionary, His Work and Experiences." Mr. Nichols' directnesss, earnestness, simplicity, and his own personality carried conviction to the minds and hearts of his hearers.

The Quarterly meeting of the Alameda County Branches, held September 23, at St. John's Church, Oakland, gave opportunity to a large number of women and many of the clergy to hear Our Own Missionary. He gave a very interesting account of the life of Chinese women, and the work done by women-missionaries, and recommended to our prayers and gifts not only the work in China, but also the work done in "True Sunshine," Oakland.

The Offering at these meetings was given as a special to Mr. Nichols' work. By his request, the collection at the Alameda County meeting was turned over to the Secretary of "True Sunshine Mission," Oakland.

After the meeting, opportunity to meet Mr. Nichols personally was a pleasure long anticipated by his friends, who, through his life in China, had eagerly and sympathetically and prayerfully followed his so successful labors.

At the September meeting of St. Mark's Parish Branches, Berkeley, on the 24th, the large and cordial gathering enjoyed to the full Mr. Nichols on the theme, "The Progress I have Seen in China;" and we only wish that all our Auxiliaries may hear Our Own Missionary before his return to China.

Alaska.

We are hoping to have Bishop Rowe at Diocesan meetings in November, due announcement of which will be made.

Just as we close copy comes the following letter, which will be eagerly heard at Parish meetings. The Juniors are specially asked to read it;

St. John's-in-the-Wilderness,
Allakaket, Kayukuk River,
Alaska, September 4, 1909.

My Dear Mrs. Lawver:

The two splendid boxes sent by the California Branch of the Woman's Auxiliary reached us by the last boat, August 19th. The boxes were in perfect condition and contained just the things we most need. I well know what patient, faithful work the making and gathering, the packing and shipping of all these things means, and both Miss Heintz and I thank you from our hearts for them, and every Branch and every member who helped. It means protection from the bitter cold for many of our people and children—and many, many times this winter will grateful thoughts go to you all. Our Kabuks and Kayukuks are just beginning to venture from their fishing camps. Saturday evening Tooyok and Lucy, a boy and girl of about twelve and fourteen, returned. They were Kabuks and had been with their people up the Alatuce fishing. Knowing that it was time for school to open, these children were most anxious to come down. A white man happened to be passing on his way down the river, and seeing their great anxiety to get back, his heart was touched and he brought them. It was after dark, cold and windy, when he rapped on the cabin door, and as soon as Miss Heintz heard the childrens' names mentioned she flew down to the river bank to get them. They were cold and ragged and hungry; but they are dear children and we have them, and it was such a pleasure to bring them in and give them a good supper; then they had a bath and clean night clothes. Tooyok slept with George and Frank in their tent, and for Lucy a comfortable bed was made up on the cabin floor, and in the morning you Churchwomen of California made it possible for us to clothe them in fresh, warm, new clothes, and I only wish that you might have seen their happy faces.

Things which were marked for us personally I will try to acknowledge later; but now we expect any moment to hear the cry of "Steamboat!" and this will mean the last boat of the season. Our next mail will have to be carried out over the trail. I did receive that beautiful cape from Mrs. Easton and wrote to her in acknowledgment. It is a treasure here, and is such a beautiful cape as well as being very warm.

Again, thanking you all most warmly, with love from both Miss Heintz and myself,

Believe me,
Most sincerely yours,
Clara M. Carter.

San Bernardino, October 14, 1909.

The Pacific Churchman,
San Francisco.

Sir: St. John's Church at San Bernardino, California, is in need of a Minister, for the following opportunities, and to be built to the following specifications:

San Bernardino is a city of fifteen thousand people, all of whom work at something for a living.

Of these there are fully a thousand Anglican Church people.

St. John's has a little over one hundred of these people on its register as definitely related to its work, and the rest are at large.

San Bernardino is a manufacturing, shipping, and Santa Fe Railway center.

The city is the county seat and chief center of the principal orange-growing section in the State.

The people are in need of attention, and some diversion as well as spiritual comfort. They are not generous contributors, and are very critical.

The Minister must be a manly man—not "High Church," nor "Low;" tact--*full;* under forty years old; industrious; of sound physique; he ought to be married, but if not, there may be chances to become so.

He ought to preach so as to be worth hearing, and to be able to draw men with him in the way the Church is going.

We realize here the general tendency away from the Church and its teachings

His salary should be twelve thousand dollars a year, but the Vestry can guarantee but twelve hundred of this. The rest will have to be built up.

The Woman's Guild have a house for a Rectory, but must rent to pay the interest on the obligations. This is being reduced periodically.

Will you make some announcement of these facts?

Respectfully,
V. D. Wallingford,
Senior Warden.

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Miss Hamlin announces the reopening of the school on August 10th. It is accredited by the California Universities and by Eastern colleges. Advanced courses of study are offered to high school graduates and to those who have left school, with lectures by professors from the Universities of California and elsewhere. There are also special courses and those leading to a school diploma.
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FOR BOYS
Founded A. D. 1866 by the late Rev. Alfred Lee Brewer, D.D.
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Rector and Principal.

The Diocese of California

OFFICIAL NOTICE

It will occur to our Clergy and congregations in the Diocese and especially those around the Bay of San Francisco that the celebration of Governor Gaspar de Portola's discovery of the bay should include dictinct religious as well as civic observance. To that end when practicable there should be early celebrations of the Holy Communion on at least one of the days of the Anniversary Celebration, October 19 to 23. And for the Sunday before, as well as at such celebrations, the following prayer is set forth for use in the Diocese. It is slightly adapted from the Latin of the prayer said to have been used by Columbus immediately on his landing on San Salvador and to have been, by order of the Castilian sovereigns, used by Balboa, Cortez and Pizarro in their discoveries, and seems to have a traditional fitness in commemorating Portola's discovery of this glory of the waters of these "other parts of the world:"

O Lord, Eternal and Almighty God, Who by the Holy Word hast created the heavens and the earth and the sea, hallowed and glorified be Thy name. We praise Thee in Thy majesty that, as at this time, through the discoveries of Thy humble servant, Gaspar de Portola, Thou didst vouchsafe that to other parts of the world it might be known and preached how excellent is Thy holy name; through Thy Son Jesus Christ our Lord Who with Thee and the Holy Ghost ever liveth, One God, world without end. Amen.

The expedition of Governor Gaspar de Portola having been so closely identified with the early Missions of the Franciscan Fathers in California, there seems to be propriety in all joining, so far as possible, with our brethren of the Church, to which those Fathers belonged, in prayer and thanksgiving to Almighty God in some of the very words to be used by that Church. The Most Reverend Archbishop Riordan has graciously consented, in response to my request, to transmit to me the following prayer, which he has prepared for the Portola Festival. I commend this also to the use of our Congregations in the Diocese, feeling that it is a felicitous opportunity for us to join with our fellow Christians, that we "may with one mind and one mouth glorify the God and Father of us all."

O, Almighty and Eternal God, Who through Jesus Christ, has revealed Thy glory to all nations, we pray Thee to preserve the works of Thy mercy that Thy Church, being spread through the whole world, may continue with unchanging faith in the confession of Thy name.

We pray Thee, O God of might and wisdom and justice, through Whom authority is rightly administered, laws are enacted and judgment decreed, to assist with Thy spirit of counsel and fortitude, all those who are specially responsible for the government of our country; that they may lead it in paths of peace and prosperity, by encouraging virtue and religion, and by restraining vice and immorality.

We pray Thee especially at this time, to bless our beloved State, placed from the beginning under the standard of Thy Cross, and sanctified by the names of Thy servants. Preserve unto us the riches of nature wherewith Thou hast endowed it and, in the midst of civil and industrial peace, teach us to use them with industry and sobriety and wisdom.

For all the gifts of Thy goodness we here profess ourselves profoundly thankful; especially for opening this land of promise to the oppressed of the nations, for the plenteous bounty with which Thou hast enriched our people; and for the advantages of civil and religious liberty with which Thou hast blessed them.

We commend to Thy unbounded mercy the welfare of our country and state. We pray that our brethren and fellow citizens may be blessed in the knowledge and sanctified in the observance of Thy most holy law and that they may be preserved in union and in that peace which the world can not give and after enjoying the blessings of this life may be admitted to those which are eternal. Amen.

WILLIAM F. NICHOLS.

NOTES AND COMMENTS

The Rev. C. E. Farrar of Sacramento was in charge of St. Mary's-by-the-Sea, Pacific Grove, during the month of September.

The Rev. Crompton Sowerbutts, recently assistant at St. Paul's Church, Oakland, is in charge of the Church of the Holy Saviour, Santa Clara.

The Rev. W. J. Neilson of the Mission to Seamen in San Francisco, has been spending his vacation in the San Joaquin Valley and has officiated at Reedley.

The Rev. Everett W. Couper, Rector of St. John's Church, Spokane, has been called to the rectorship of Christ Church, Alameda, and will enter upon his duties there next month.

By arrangement with the Bishops of California and Utah, the Rev. N. Saunders of Trinity Parish, Oakland, is acting as Dean of St. Mark's Cathedral, Salt Lake City, for the three months ending December 1st.

The Rev. H. P. Ross has resigned the rectorship of All Saints' Church, Palo Alto, and returned to Massachusetts. It is understood that this step, which has been to the deep regret of the entire Parish, is occasioned by the serious ill health of aged relatives who require his personal care.

The usual services will be held at Iona Churchyard, Cypress Lawn Cemetery, on All Saints' Day, Monday, November 1st, at 11 o'clock. The chapel can be reached by the San Mateo and Cemetery cars, and one hour should be allowed for the trip.

The boxes for the Sunday School Advent Offering will be distributed by the Rev. M. D. Wilson, 2514 Peralta avenue, Fruitvale, to whom applications can be sent. Mr. Wilson expects to be able to distribute the boxes by the middle of November.

The Rev. John W. Nichols, who has been compelled by ill health to temporarily suspend all active work, has yet managed recently to address gatherings in San Francisco, in San Rafael and in Berkeley. He hopes during the winter months to be able to carry out his intention of speaking on the work of the Church in China at different points throughout the Diocese.

The Rev. Ernest Bradley, who recently resigned as associate minister of Trinity Church, San Francisco, to become Dean of the Tamalpais Center social and athletic work, has returned from Chicago and taken up his residence at Kentfield where work has already been begun upon the new buildings and grounds.

The Rev. R. E. Renison has lately taken charge of the Chapel of the Incarnation, (Trinity Mission), San Francisco, and the Rev. Caleb Benham and the Rev. Fletcher Cook have become assistant ministers of Trinity Church. Mr. Benham will have charge of the work of the Sunday School, and Mr. Cook, who comes from Albuquerque N. M., will be the evening preacher at the parish church and will have charge of the Boys' Club and the work of St. Andrew's Brotherhood.

The annual rally of the children of the several Sunday Schools of this Church in Berkeley was held at St. Mark's on the afternoon of Sunday, September 26th, six schools being represented and the singing being done by a large united vested choir. The three brief addresses —to parents, to the children, to teachers —were all made by lay communicants, a temporary platform from which to speak being erected at the east end of the nave.

A reception to the Rev. Professor and Mrs. Powell, incident upon their removal to Berkeley, where Professor Powell is in charge of St. Matthew's Church, was held on Thursday, October 7th, at the residence of Mr. and Mrs. C. F. Reilly, on Fulton street, a large number of the people of St. Matthew's being present to welcome them in their new sphere. Dr. Powell's address for the present is 2309 Ellsworth street.

A very energetic effort is being made at San Leandro to raise money for the erection of a $15,000 Church to be known as St. Mark's. This work, which owes its initiation to a group of active churchwomen, is being undertaken wholly by the Women's Guild, which has a membership, we believe, of fifty. At present the nearest morning service which is accessible is in Oakland, though there is one in the afternoon at Elmhurst. This is another "lay work" of which we do well to be proud, and it would be a pity should the axiom that "Heaven help those who help themselves," not be justified by the event.

For several years the services of the Church have been kept up at Randsburg, through the energy and the fidelity of a young layman, Mr. George Denman. It is to be regretted that this arrangement has just ceased through the removal of Mr. Denman to Australia. On the first Sunday in September Mr. Denman officiated in Randsburg for the last time, the church being crowded to the doors and the local Aerie of Eagles attending in full regalia.

BISHOP SPALDING'S ITINERARY

Diocese of California

Sun., Oct. 17th—Stanford University. 3 p. m., St. Luke's, and 4:30 p. m., Grace, San Francisco; night, Trinity, Oakland.
Sun., Oct. 24th—Morning, St. Mark's, Berkeley; 5 p. m., St. Paul's, Oakland; night, All Souls, Berkeley.
Mon., Oct. 25th—Afternoon, Diocesan Branch, Woman's Auxiliary.
Tues., Oct. 26th—Convocation of San Francisco.
Wed., Oct. 27th—Afternoon, Woman's Auxiliary, St.Paul's, Oakland; evening, Men's Club, St. Mark's, Berkeley.
Thu., Oct. 28th—Morning, San Rafael.
Fri., Oct. 29th—Afternoon, Woman's Auxiliary, St. Mark's, Berkeley.
Sun., Oct. 31st—Morning, San Mateo; afternoon, San Jose; night, St. John's San Francisco.
Mon., Nov. 1st—Trinity, Oakland.
Wed., Nov. 3d—St. Stephen's, San Francisco.
Thu., Nov. 4th—Sacramento.

Diocese of Los Angeles

Nov. 7th—A. M.; Christ Church, Los Angeles. P. M.; St. Paul's Pro-Cathedral, Los Angeles.
Nov. 8th—Afternoon; Woman's Auxiliary, Sierra Madre.
Nov. 9th—Afternoon; Woman's Auxiliary, Quarterly Meeting of Los Angeles Convocation. Evening; St. Paul's Church, Pomona.
Nov. 10th—Afternoon; Woman's Auxiliary, Riverside. Evening; Trinity Church, Redlands.
Nov. 11th—Evening; St. Luke's, Long Beach.
Nov. 12th—Afternoon; Hollywood. Evening; St. James's, South Pasadena.
Nov. 14th—A. M.; St. John's Church, Los Angeles. P. M.; St. Paul's, San Diego.
Nov. 15th—Coronado.
Nov. 16th—Afternoon; Glendale. Evening; St. Luke's, Los Angeles.
Nov. 17th—Afternoon; Ocean Park. Evening, Santa Monica.
Nov. 18th—Santa Barbara.
Nov. 19th—Afternoon; St. Athanasius's, Los Angeles. Evening; St. Matthias's, Los Angeles.
Nov. 21st—A. M.; All Saints', Pasadena.

NOTE—The above is subject to any change that Bishop Spalding chooses to make.

S. G. MORRIS.

The Board of Directors of St. Luke's Hospital, San Francisco, appeal to the various congregations of the diocese for a generous offering on October 17th, being the Sunday nearest St. Luke's Day, in support of the hospital work. They explain that a liberal response to their appeal is particularly necessary at this time, not only because of the new department which has been added to the hospital service, but because the grant made by the Trustees of the Red Cross and Relief Fund obliges the directors to render free services to needy patients to the extent of $3,000 a year.

The appeal made through THE PACIFIC CHURCHMAN for the "rummage sale" for St. Peter's Church was so readily and generously responded to that we take this means of thanking all persons who aided us, and we are pleased to say our sale was quite successful.

We also thank the Ladies' Guild of the Church of the Advent, Oakland, for the sewing machine they sent us.

THE LADIES' GUILD OF ST. PETER'S CHURCH, San Francisco.

BISHOP SCADDING'S LECTURES

The Right Reverend Charles Scadding, Bishop of Oregon, will give a series of lectures on Church History, illustrated by the stereoptician, in San Francisco and vicinity during the first and second weeks in November. The lectures will be free but an offering will be taken for the work of the Sunday School Commission of the Diocese and for missions. The lectures will take place as follows:

Friday, November 5th, at 8 p. m., in St. Matthew's Parish Hall, San Mateo—"The Church in America."

Saturday, November 6th, at 3 p. m., in the Guild room of Trinity Church, San Francisco—"The Church in America." This lecture will be under the auspices of the Woman's Auxiliary, and the collection will be for the missionary work of the Diocese.

Monday, Tuesday, Wednesday, November 8th, 9th and 10th, at 8 p. m., in St. John's Parish Hall, Julian avenue and Fifteenth street, San Francisco—"History of the Church in England from the Roman Conquest to the Reformation."

Thursday and Friday, November 11th and 12th, at 8 p. m., in St. Mark's Parish Hall, Berkeley—"History of the Church from the Reformation to the Present Day."

These lectures are intended especially for Sunday School teachers, candidates for confirmation and adult Bible classes, but many others will probably be interested in them. Those who have heard these lectures when they were given elsewhere found them very interesting and instructive. While popular in character, they have a serious purpose, and those who attend are asked to inform themselves about the subject as much as possible beforehand, so that the lectures may have an educative effect, and not be used simply for entertainment. Bishop Scadding is most anxious that this view of them will be understood

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THE REV. J. B. WAKEFIELD, D. D.

At a meeting of the clergy, held September 13, 1909, after the funeral of the late Rev. Dr. Wakefield, Rector Emeritus of Trinity Church, San Jose, California, the Bishop appointed the undersigned committee to prepare the following minute:

The Rev. Dr. John Bell Wakefield was born at Belfast, Ireland, December 7, 1823. He was sent to school in England till the age of seventeen, when on account of ill health he left to spend three years in travel on the Continent. In 1849, after the death of his widowed mother, he came to Cincinatti, Ohio. During the year 1855 he was ordained to the priesthood, and took charge of St Paul's Parish, Richmond, Indiana, where he remained until 1884. Upon his resignation from St. Paul's, Dr. Wakefield became Rector of Trinity Church, San Jose, and remained in charge of that Parish until failing health compelled him to give up his active ministry. This was in 1898. At that time, in appreciation of his service, the vestry conferred upon him the title of Rector Emeritus of Trinity Church, San Jose. After several years of travel in America and Europe with his daughter, Miss Wakefield, he returned to San Jose, and purchased the home in which he died. After a long and faithful ministry, he spent his last days with his family and friends, and entered peacefully into rest the ninth day of September, 1909.

The committee was also asked by the Bishop to confer with the family with regard to a memorial service. This was done, and arrangement has been made for a celebration of the Holy Communion, with sermon, on All Saint's Day, Monday, November 1, 1909. This service will be held in Trinity Church, San Jose, at 10:30 a. m. The clergy of the Diocese and the friends of the late Dr. Wakefield are invited to be present.

J. WILMER GRESHAM,
EDWARD LAMBE PARSONS,
JOHN G. GASMANN,
Committee.

WANTED

Anyone knowing of the whereabouts of Mr. J. C. Keir (Scotchman) will please communicate with Mr. Herbert B. Maggs, 233 Sansome street, San Francisco, Cal., as his family in Scotland have not heard from him since February of this year.

PAROCHIAL NOTES

St. Augustine's Santa Monica, has recently installed a new pipe organ, which was used for the first time on the Thirteenth Sunday after Trinity.

The enterprising Guild at Porterville has entered upon its fall work with the determination to raise funds for the building of a church.

The Rev. R. J. Renison of St. Paul's Church, San Francisco, is delivering, on Sunday evenings, a series of very interesting addresses on the missionary work in the Hudson Bay country.

The Rev. David M. Crabtree, Rector of St. Paul's Church, Bakersfield, was the recipient of a handsome gold watch from the members of the Parish on September 30th, the occasion being Mr. Crabtree's birthday.

If present plans do not miscarry, St. Paul's, Visalia, will see the completion of the proposed addition to the church edifice and the erection of a new Parish House some time in the early future—possibly before Christmas Day.

Trinity Church, Escondido, has just completed its new rectory, and the Rev. H. E. Clowes, recently of Los Angeles, has become minister in charge, entering upon his duties the last Sunday in September.

Trinity, Redlands, is about to begin the erection of a fine parish house. The building will be of two stories, 50 by 80 feet, will be faced with granite, and will contain Sunday School rooms, social hall, kitchen and dining room, and guild and choir rooms.

The church people of Uplands are looking forward to the organization of what they hope will eventually be known as St. Mark's parish. The work is as yet entirely in the hands of the local laity who are conducting the services themselves.

Mr. W. O. Hadley, lay missioner, has lately conducted a ten days mission at the Church of the Neighborhood. Los Angeles, being assisted by members of the Brotherhood of St. Andrew and other Church workers. Mr. Hadley is a son of the late Colonel H. H. Hadley, one of the founders of the McAuley Mission in New York.

All Saint's Church, San Francisco; Rev. W. E. Hayes, Rector.—Emmanuel services are being held on Sunday evenings in October under the direction of the Rev. Hubert Cowley-Carroll, Rector of St. John's Church, Ross. The services are well attended, and much interest is manifested.

News has been received of the death of Mr. Robert H. White of St. Louis. Mr.

White was formerly Junior Warden and Treasurer at All Saints'. He designed the present church building, and superintended its construction. He was present at the first meeting to organize All Saints' Mission, in October, 1903, and manifested the deepest interest in its welfare. He was well known in this city by many who admired his sterling qualities. Generous of his time and strength in whatever he undertook, absolutely unselfish, and with a keen sense of honor, his place will be hard to fill in public life and in the Church. A service was held at All Saints' on Thursday, October 7th, simultaneously with the funeral service in St. Louis.

The Sunday School is taking on new life. There is a full quota of teachers, and teachers' meetings are being held twice a month on Sunday evenings. The number of scholars enrolled is somewhat smaller than that of a year ago, but new scholars are gradually coming in, and more interest is shown in the lessons. The school aims at thorough teaching as well as large numbers. Religious instruction will be the subject of the sermon on Sunday, November 17th. The teachers will attend the corporate communion service at 8 a. m. in a body.

The Harmony Club of America, which has been started in the East by the son of Bishop Fallows, author of "Health and Happiness," will probably have a branch at All Saints'. The object of the club is, among other things, "to prove the efficient value of a smile and song in everyday life, to enunciate the principles of wholesome, triumphant, sincere, living, to promote free discussion of every subject that makes for clear understanding of life." The club has already 1,500 members in the East and is growing rapidly. The regular dues are twenty-five cents a year, but seventy-five cents secures in addition an attractive pin, a club manual, "How to be happy," and a year's subscription to the magazine, "The Center." The pin itself is a constant suggestion and stimulus. It seems as though something of this kind is what people have been waiting for, and our parishes may well avail themselves of it.

CONVOCATION OF SAN FRANCISCO

The autumn meeting of the Convocation of San Francisco will be held in St. Stephen's Church, San Francisco, Fulton street, near Fillmore, on Tuesday, October 26, 1909.

The following is the order of the day:

Eleven a. m.—Celebration of the Holy Communion. Celebrant, the Dean; preacher, Rev. G. M. Cutting, Rector of St. Paul's Church, San Rafael. Only the officiating clergy will be expected to be vested.

Afternoon session, 2:30 p. m—Mission Study Classes, How to Make Them Successful. Four fifteen minute addresses; each address to be followed by a period for questions and discussion.

Speakers—Miss A. M. Hicks of Berkeley, speaking for Mission Study Classes among the Baptists; the Rev. Alexander Eakin, Pastor of St. John's Presbyterian Church, San Francisco; one speaker not yet named; Miss Caroline L. Fielder, speaking for our own Church.

Evening session, 8 p. m.—Routine business of Convocation, including elections and the report of the committee on the name of Convocation and the qualifications and election of members. Address by the Right Reverend F. S. Spalding, D. D., Missionary Bishop of Utah.

The Committee of Convention on Proportionate Representation expects to present a preliminary report to Convocation, and the topic of Easter offerings will also be brought up. It is clearly understood, however, that Bishop Spalding must have at least thirty minutes for his address, and other matters must not be allowed to encroach upon his time.

M. D. W.

CONVOCATION OF SAN JOSE

The autumn meeting of the convocation of San Jose was held in Calvary Church, Santa Cruz, on Wednesday and Thursday, October 13th and 14th. The following was the program:

WEDNESDAY

Luncheon, 12:30 p. m.

Afternoon Session—2:00 p. m., Organization of Convocation; 2:15 p. m., The Dean's Address; 2:30 p. m., Address: The Church's Work Among Boys, (a) Institutional Work, The Rev. C. H. Chandler, (b) Educational Work, The Rev. W. A. Brewer; 3:15 p. m., Discussion; 3:30 p. m., Address: Proportional Representation in Diocesan Convention, The Rev. E. L. Parsons; 4:00 p. m., Discussion; 4:30 p. m., Address: Church Clubs for Men, Mr. W. A. M. Van Bokkeln; 4:50 p. m., Discussion; 5:15 p. m., Adjournment.

Evening Service—7:30 p. m., Missionary Meeting. Addresses: (a) Easter Offering and Missions, The Rev. J. W. Gresham, (b) What the Apportionment Accomplishes, The Ven. J. A. Emery, (c) The Church and Social Service, The Rev. C. N. Lathrop, (d) Relations of Convocation of San Jose to the Diocese, The Rt. Rev. W. F. Nichols, D.D.

THURSDAY MORNING

7:30 a. m., Holy Communion; 9:30 a. m., Address: The Sunday School from the Standpoint of the Child, Miss Caroline L. Fiedler; 9:50 a. m., Address: Social Purity and Church Responsibility, Dr. Frances Green; 10:20 a. m., Address: Woman's Work in the Church, Mrs. G. H. Kellogg, President House of Churchwomen; 10:50 a. m., Closing Business; Adjournment.

SUNDAY SCHOOL NOTES

It is gratifying to recall that the September weekly meetings of the San Francisco Sunday School Teachers' Association were a success. They were a success in more than the fact of numbers who came regularly and were interested. They proved conclusively that we will go out after a busy day for something that is worth the effort, and that we will hold together in loyalty to purpose, if the purpose is there.

No large number of interested and earnest workers with unity of purpose and a high cause can come together without being mutually helpful, and so it proved. The least of us has a best to call forth the strength from another, and so we reach and grow.

The attendance increased encouragingly with each succeeding week until the last, when two causes, which showed neither a lessening of interest not enthusiasm, obtruded.

At this last meeting several things of vital importance were voted upon. The association pledged itself, as a body and through personal effort, to support the commission in the two events it has in hand for the near future: The intercessory and devotional service for Sunday Schools, to be held at St. Luke's Church on the afternoon of September 17th, at which Bishop Nichols will officiate; and Bishop Scadding's lectures, at St. John's Guild Hall, on the evenings of November 8th, 9th and 10th. Let us remember that we have pledged ourselves individually and collectively to these things, and be faithful in the performance, whether we were at the last meeting or not.

The President appointed a committee of three—Mrs. Goldsack, Miss Bristo and Miss Fay, the first as chairman—to confer with the commission and to offer their services in the carrying ou of the details for whatever plans th commission has in regard to the abov meetings.

Further, the members discussed topic for the spring series of meetings. I was suggested that instead of havin different speakers with correlated sub jects, as in the series just completed there be but one leader for a subject o immediate value to the Sunday Schoo teachers, and this be carried through al the meetings. Each teacher to study a his leisure permits and all to profit b the opportunity of the more fortunate

As an example for such work, Dr Butler's simple outline for a genera study of the Old Testament was ex plained. He makes six main division of the Old Testament, irrespective o books or chapters, and gives full ref erences for as deep study as one ha leisure or inclination to follow. Thes divisions show the six covenants Go made with His people, each a highe fulfillment as they had the power t reach and understand. The seventl covenant is the perfect fulfillment.

These points were left over fo thought, to be voted upon at the Novem ber meeting of the association.

The third and fourth speakers of th series were Rev. Renison of Los An geles and Rev. Murgotten of San Mateo Both were greatly enjoyed and taught many facts we needed to know. The future still holds for us the two speakers we had hoped to have—Rev. N. B. W Gallwey of San Mateo and Rev. J. W Gresham of San Jose.

Sunday School Day at the Convocation of San Joaquin was intensely interesting and inspiring. It was as if a large family had met to discuss their needs and recall their successes for mutual helpfulness and uplift. San Joaquin is getting the growth and strength that comes from working solidly and steadfastly for a high goal with a given purpose. You feel when in their midst that however simply the work is done in any one place, it is done with uplook, outlook and purpose. Their watchword is "Progress—Deep and True"—and you do not go there to give, but to receive.

C. L. F.

DAUGHTERS OF THE KING

The annual meeting of the local assembly of the Daughters of the King for the Diocese of California will be held in Christ Church, Alameda (Grand street and Santa Clara avenue), on Saturday, October 30th. As usual, the day will begin with the Holy Communion at 11 o'clock, the Bishop, it is hoped, being celebrant; and it is desired to make this service a memorial to all members of the Order in California who have "gone before." The request is made that the names of all such be furnished to Dr. Mary D. Fletcher, Box 32, Alameda, as soon as possible. A request has been made that some candidates be invested at this service, if there should be probationers to be presented.

After the service the usual basket lunch will be served in the Guild room, and to this, as to the service, all the Clergy, especially those having chapters, are invited.

The business meeting, when officers are to be elected, will follow the lunch, at 2 p. m.

San Francisco

On Monday, September 13th, the Midday Rest Room for Business Women

was re-opened with enlarged quarters. Progress is surely evidenced by such development. Only one week had the doors been closed, and the work accomplished in that time was wonderful, particularly considering that carpenters, kalsominers, painters, decorators—even the proverbial plumbers—had all been concerned, and had been on time. The onlooker concludes that these dignitaries were inspired by the example and the ability of the President and her staff to make things "go." A spice of grandmother "faculty," Yankee "gumption," is a convenient element when something is to be done. Partitions on the lower floor had to be removed. This had caused weeks of delay, for the Board of Public Works had moved heavily, the fashion of all great bodies, in deciding upon the safety of this step, althought architects and builders had seen no difficulty.

The re-opening was promised on the 13th and where love is the mainspring, no such word as fail is known, and busy hands worked till the last minute—rearranging, preparing, and well has the labor been repaid. Space, comfort, convenience abound. The kitchen is separate, and provided with plenty of hot water, thanks to the donor of a rapid heater, and the tea, coffee, etc., can be quickly served without confusion. And the rest room is truly that, for no lunching therein interferes with reading, writing or repose. Bookshelves contain a supply of suitable books, and the well stocked work basket shows the thoughtful care to provide for the often wanted needle and thread. As the writer returned from a short vacation only to see all this accomplished, she can better express the pleasure in so much improvement. The tone of pure hospitality is upon everything from the bright, pretty dishes to the dainty curtains, but she can thank all who have given liberally of these fittings and furnishings, most heartily in the name of the Order. We feel that this effort "For His Sake" is blest, and will be blest as it continues ever onward, ever upward.

K.

BROTHERHOOD OF ST. ANDREW

To the Editor of The Pacific Churchman:

In August we made a request through the Church papers for the names of young men and boys leaving their homes to enter colleges and boarding schools, the purpose being to insure their keeping in touch with the Church and their Christian duties. The response thus far on the part of Rectors and parents, while very encouraging, is not by any means all that it might be, and we would like those who read this letter to write us at once if they are interested in any such boys or young men. Please tell us the school or college to which the young man is going, and so far as possible the exact address at which he may be found by the Rector of the nearest Parish. We will ask the latter to call upon him.

May we presume upon your space to say that the general work of the Follow-Up Department of the Brotherhood was never so encouraging as it is to-day. During the last four years the work and results have steadily increased, and a careful tabulation shows us that during that time nearly 1,000 young men going to college or boarding schools or removing to new homes, have, through the efforts of the Brotherhood's Follow-Up Department, been definitely attached to the Parishes nearest them. This net result is the more encouraging because the figures represent 26 per cent of the young men whose names were received in this office, and undoubtedly there are many others who have been thus connected of whom we have no reports. We bespeak for this most important part of the Brotherhood's general work the sincere interest and co-operation of every Rector and parent in the Church throughout the United States. Yours very truly,

George H. Randall,
Associate Secretary.
8 Broad street, Boston, Mass.

Cards are out announcing the approaching marriage of the Rev. Edward A. McGowan, of Paso Robles, to Margaret Alice, daughter of Dr. and Mrs. H. B. Stanley, of San Miguel. The event will occur on Tuesday, October 19, the ceremony taking place in St. John's Church, San Miguel.

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SOUTHERN PACIFIC

Bible Meditations for the Month

Arranged by the REV. CECIL M. MARRACK, Rector of St. Stephen's Church, San Francisco

OCTOBER

Readings and Meditation from St. Matthew

18—Read 7:13-23. Med. **By their fruit ye shall know them.**
The test of my religion. If it is real it will be showing fruits in the acts of my daily life. Knowing the Truth I will try to live it.

19—Read 7:24-29. Med. **It fell not, for it was founded upon a rock.**
The foundation of character. Here is only one that is safe. I will be true to Christ, the Rock of my salvation.

20—Read 8:1-13. Med. **As thou hast believed so be it done unto thee.**
The power of Faith. The measure of what God can do for me is in my faith. I will exercise this spiritual faculty; I will seek to know God.

21—Read 8:14-23. Med. **He touched her hand and the fever left her.**
Jesus' touch. It can cool the fevers of life. I will approach Him through the sacraments which He has given.

22—Read 8:23-34. Med. **And there was a great calm.**
The majestic power of Christ. Jesus can calm the storms of life. I will call upon Him at all times.

23—Read 9:1-14. Med. **Jesus, seeing their faith, said unto the sick of the palsy: Son, be of good cheer.**
The Saviour's instant reward of Faith. Faith cannot fail. I will reach out into the spiritual realm and claim the blessing.

24—Read 9:15-22. Med. **If I may but touch His garment, I shall be whole.**
The natural desire of the woman. Jesus has not left us without a visible symbol of His presence. I will draw near to Him in the Blessed Sacrament.

25—Read 9:23-31. Med. **Believe ye that I am able to do this?**
The test of Faith. The healing depended on their power of Faith. Lord, I believe, help Thou my unbelief.

26—Read 9:32-38. Med. **When He saw the multitude He was moved with compassion on them.**
The love and sympathy of Christ. He saw the people's need. Help me Lord to carry strength and blessing to those in need.

27—Read 10:1-15. Med. **The kingdom of heaven is at hand.**
The call which the Apostles sounded. It is true now. I will make ready and enter into the kingdom.

28—Read 10:16-27. Med. **It is not ye that speak but the Spirit of your Father which speaketh in you.**
The indwelling Spirit. God will lead me in all things. I will trust His guidance.

29—Read 10:28-36. Med. **Fear not, ye are of more value than many sparrows.**
God's care for the least of His creatures. It is an indication of His love for me. I will trust Him wholly.

30—Read 10:37-42. Med. **He that loseth his life for My sake shall find it.**
The crucifying of the lower self. It is necessary for the higher life. I will find my life in the Christ.

31—Read 11:1-15. Med. **The poor have good tidings preached unto them.** (Revised Version.)
A distinctive mark of Christ's Gospel. It was for all who needed it. I am made rich by the Gospel of Christ.

NOVEMBER

1—Read 11:16-30. Med. **Come unto Me, all ye that labour and are heavy laden, and I will give you rest.**
The gracious invitation. He is waiting for us to come. I will find rest in Him.

2—Read 12:1-9. Med. **In this place is one greater than the temple.**
God's Infinite Presence. It is everywhere. I can realize it in the silence.

3—Read 12:10-21. Med. **Great multitudes followed Him and He healed them all.**
Christ's never failing sympathy. He healed all who followed Him. I will follow Him.

4—Read 12:22-30. Med. **The Kingdom of God is come unto you.**
The Kingdom is here. Christ has brought it here. It is His love and peace and joy within my heart.

5—Read 12:31-38. Med. **Blasphemy against the Spirit shall not be forgiven** (Revised Version.)
Christ spoke to the Pharasees who persistently denied the voice of the Spirit within their heart, testifying to His goodness. To be unrepentant is the unpardonable sin. I will follow the Spirit's guiding.

6—Read 12:38-50. Med. **Whosoever shall do the will of my Father ... the same is my brother, and sister, and mother.**
The real ties are spiritual, they who possess the same spiritual life are knitted into one Body. This is the communion of the Saints.

7—Read 13:1-9. Med. **Behold a sower went forth to sow.**
God's seed is always being sown. I will be receptive to His influences.

8—Read 13:10-17. Med. **Whosoever hath, to him shall be given, and he shall have abundance.**
God's gifts. I must recognize and use them. I will live a positive, useful, thankful life.

9—Read 13:18-30. Med. **Gather the wheat into my barn.**
The law of sewing and reaping. By every word and act we are preparing for the future. I will strive to be numbered amongst the wheat.

10—Read 13:31-43. Med. **Then shall the righteous shine forth as the sun.**
The inevitable triumph: Goodness pays—in this life, and the life to come. I will not give way to discouragements.

1—Read 13:44-58. Med. **And He did not many mighty works there because of their unbelief.**
The power of Faith. Even Christ was unable to help unbelievers. "Lord, I believe, help thou mine unbelief."
2—Read 14:1-12. Med. **This is John the Baptist; he is risen from the dead.**
Herod's guilty conscience. We can never deceive God. I will be honest and true as the daylight.
3—Read 14:13-21. Med. **Give ye them to eat.**
The command is for all Christ's followers. Are there any in want? Lord, help me to feed them.
4—Read 14:22-27. **Be of good cheer; it is I; be not afraid.**
Life's storms. Christ is always near to cheer His flock. I will listen for His voice.
15—Read 14:28-36. Med. **As many as touched were made perfectly whole.**
The blessed result of Faith. There is no doubt of His power to heal in spirit, and mind and body. I must have the desire to seek Him and touch Him.
16—Read 15:1-9. Med. **This people... honoureth Me with their lips; but their heart is far from Me.**
Hypocrisy. Out of the heart are the issues of life. I will guard my life at its source.
17—Read 15:10-20. Med. **Those things which proceed out of the mouth come forth from the heart.**
God wants the heart. The center of life is not on the surface. I will consecrate my heart.

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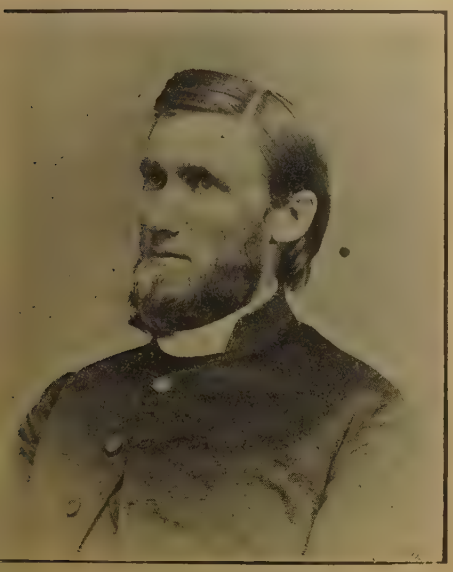


REV. J. G. GASSMANN

St. James's Church, Sonora, was organized as a Parish in December, 1859, and the first Rector was the Rev. John G. Gasmann, who remained in charge until——— — — — — — —?

The first services were held in the old Court House, and there the first class was presented to the Right Reverend William Ingraham Kip, D. D., first Bishop of California, for confirmation.

The lots upon which the Church stands were given by Caleb Dorsey, Abner Pitts and Mr. Salter. The Church is most picturesquely situated at the head of Washington street, and its cross can be seen from all roads approaching the town.

Mr. Gasmann held morning and evening service in Sonora, and afternoon service in Columbia, a pretty mining town four miles distant. Mr. Gasmann accepted a call to Stockton, and was followed by the Rev. D. D. Chapin, who remained in charge from 1863 to some time in 1864.

The third Rector was the Rev. Arthur Hill, who only remained a part of 1866, and was followed by the Rev. W. Z. Githens, from September to the last part of November of the same year.

On the morning of March 30th, 1868, the Church was partly destroyed by fire, but the records, pews and all other furnishings were saved. The first bell tolled its farewell as it turned over and went down with the belfry, and is buried beneath the front of the Church. The insurance was promptly paid, and the Church was soon restored to its former beauty and made ready for regular services.

The Rev. F. O. Barstow, a deacon, was the fifth in charge and left at the end of seven months. The Rev. David Lee succeeded him from August 19, 1870, until December of the same year.

The Rev. W. H. Dyer arrived on the 9th of December, 1871, and remained in charge until the last of 1886.

For fifteen years Mr. Dyer worked in Tuolumne County, holding services wherever "two or three could be gathered together," and visiting homes from one end of the county to the other, and evidences of his great interest in the people can be found in all directions. Many of the children he has baptized are bringing their babies to baptism now. Although situated many miles from town, they have not forgotten that by him they were made "members of Christ, children of God, and inheritors of the kingdom of Heaven," and wish the same blessings for their own little ones.

The Rev. T. D. Miller succeeded him on January 1, 1887, and remained until July 5th of the same year, when illness forced him to resign. While he was in charge, a new Altar, altar hangings, and a Litany desk were placed in the Church.

The Rev. H. H. Howitt assumed charge on July 16, 1888, and left the following year.

The death of some of our most liberal supporters and the removal of others made it impossible to carry on the work unaided, and when the Board of Missions began to assist in the payment of the clergyman's salary, St. James's became a mission, and is such at the present time.

The tenth Rector was the Rev. R. M. Edwards, who remained from February 16, 1890, until April of the following year. He divided his time equally between Sonora and Modesto and was obliged to travel by stage, a distance of forty miles every two weeks. The winter he was in charge was the hardest Tuolumne County has ever known, but he never missed an appointment, even when two days or more were required to make the trip.

The Rev. Octavius Parker arrived in 1891, and remained a year. He, too, traveled between Sonora and Modesto every two weeks. While he was in charge, everything in the way of children's diseases raged, and la grippe was prevalent amongst people of all ages. He was devotion itself to the sick, and spent many days and nights comforting the dying, whether members of the Church or not.

The Rev. Henry Gun succeeded him, and remained from August, 1892, until January or February of the following year.

ST. JAMES' CHURCH

ST. JAMES' CHURCH, AFTER THE FIRE

The Rev. Jonathan Nicholas was the thirteenth in charge, and came in February, 1893, and left in April, 1898. At this time the Mission was placed on the Cathedral Staff, under Archdeacon Emery, who made several visits to the field.

The Rev. C. S. Linsley arrived on the 14th of April, 1898, and left in 1902. Mr. Linsley did a great deal of work on the outside and for a year carried on services at Tuttletown every two weeks. No little child within his reach, whose parents were unable to furnish candy and toys at that blessed season, Christmas, when all should be joy and happiness, was forgotten. He has walked miles, carrying a huge basket with gifts, where it was not possible to drive, to children beyond the reach of the Sunday Schools. It was never too warm nor too cold for him to take the Holy Communion great distances to the sick and dying, and many sufferers have been cheered by a few bright flowers or a little fresh fruit.

While he was in charge, Deaconess Dorsey was set apart in St. James's Church on the 20th day of October, 1900. She was the second Deaconess set apart by the Right Reverend William Ford Nichols, D. D., in the Diocese of California, Miss Helen Reed, whose cross she wears, being the first. She remained on the Cathedral Staff under Archdeacon Emery.

In December, 1901, Bishop Nichols and Archdeacon Emery held the first services in the Lumber Company's Hall in Tuolumne, and organized the Mission, which became associated with Sonora in 1902.

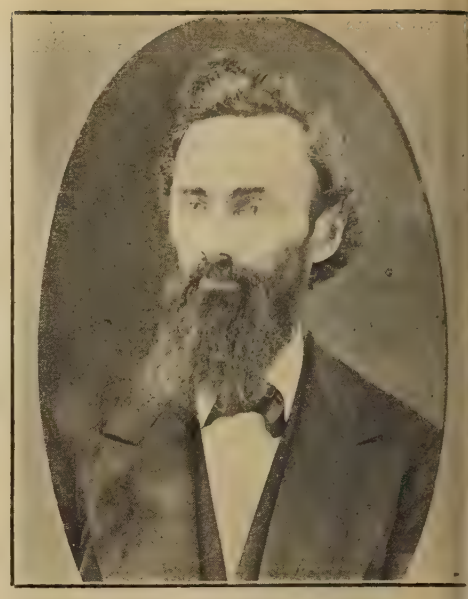
Mr. Linsley was followed by the Rev. George Maxwell, who was placed in charge of Sonora and Tuolumne shortly after his arrival. He reached Sonora on the 1st of November, 1902, and remained until September 1, 1904. Mr. Maxwell did a great deal of work amongst the young people, especially boys. Under his direction, St. James's Missionary Society was organized, which has grown from seven to fourty-four members.

He was succeeded by the Rev. W. H. Wheeler, who arrived on the 5th of October, 1905, and still remains in charge. Mr. Wheeler came to the Mission a deacon, but was advanced to the priesthood on the 20th day of the following December. He was ordained in St. Michael's Church, Tuolumne.

Indian work has been undertaken, under the care of Deaconess Dorsey, and St. Etheldreda's Junior Auxiliary organized since Mr. Wheeler has been in charge.

On the 4th of October, St. James's Mission celebrated her fiftieth birthday. This Golden Jubilee marks a very successful half-century in the Church's work in the High Sierras. St. James's Mission has had her ups and downs as well as all other parishes, and many more ups than downs, and at present the work is in a most prosperous and healthy condition. A new iron fence has just been built around the entire Church property, a new choir room finished within the past month, and a fine Parish House is in course of construction back of the Church. The hall is 30 x 40 feet, with a stage at the end that can be used for lectures, concerts and light plays. The space above will be divided into a comfortable flat of five rooms and bath for the priest in charge.

REV. W H. WHEELER



REV. W. H. DYER

The old Parish House is comfortably furnished and has a good piano which has been placed there since Mr. Wheeler arrived.

There is not a finer piece of Church property outside of the large towns, and the energy and interest of the members can not be exceeded.

St. James's has a fine choir and the services are beautifully rendered. Every Christmas the old people at the County Hospital are remembered with a special service and supplied with good things as well as many other unfortunates. Christmas parties and trees gladden the hearts of the Indians, in both Sonora and Tuolumne. Since the Rev. W. H. Wheeler has been in charge there have been one hundred and fifty-four baptized and large classes have been confirmed at each visitation of the Bishop.

St. James's Mission has always been ready to assist in works of charity and love, and at the time of the great disaster contributed liberally towards relieving those who were so sorely distressed. Boxes have been sent to Alaska, put-up fruit to the Old Ladies' Home, and comforters to the Maria Kip Orphanage, from time to time. As St. James's has prospered in the past, so may she grow and flourish in the future and dispense blessings to all within her fold, and around her.

D.

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Literature of the Day

hristianity—Its Nature and Its Truth. A. S. Peake, D. D. T. Y. Crowell & Co., New York. $1.25 net.

Dr. Peake had a brilliant career at lansfield College, Oxford; he is far away he most prominent scholar among the rimitive Methodists, the connection to hich he belongs, and is now dean of he faculty of theology, Victoria Univerity, Manchester. He is the author of everal learned books and of some notble articles in Hasting's Dictionary of he Bible. With the learning of a rofound scholar he has the gift of a lear style and a felicitous way of puting things. There are no abstruge echnicalities in this book; every ne gifted with ordinary intelligence and ommon sense may master its contents vith no more trouble than is essential o the reading of anything worth the ime spent on it. The aim of the author s to bring home the truths of Christianty to the convictions of the many, especially of the young, that they may reain steadfast in the faith by grasping he reasons for it. For the theologian,apolgetics are as plentiful as blackberries—a drastic pruning would be a blessing eeding no disguise. There is also a eap of "chaff well meant for grain" in he guise of evidential religious books which only serve to confuse issues by a multitude of words covering vacuity of thought and inadequacy of purpose. Dr. Peake is certainly not to be numbered among these weariful transgressors. His book is a delight to read because of its cogency and lucidity and because he faces with the most absolute candor the very questions which are harassing the minds of those who are reaching after the truth with earnest desire to lay hold of it. It is a good book for such persons. But chiefly it is a good book for the many vague Christians who think they believe but would be greatly bothered to give any intelligible reasons why they do. Good also for the young people who, as the preface says, are slipping away from the faith because they have not been trained either to understand or to depend on it.

The Mind of Christ. An attempt to answer the question, "What Did Jesus Believe?" T. C. McClelland, D. D. T. Y. Crowell & Co., New York. $1.25 net.

Instantly, instinctively this title brings up the question of Zophar, "Canst thou by searching find out God, or attain unto the limits of the Almighty?" It seems a very unfortunate way of indicating the contents of a book, the real purpose of which is to set forth what Jesus taught; "to show in clear, non-controversial language the basic principles which the Messiah undoubtedly stood for, and which are the groundwork of Christian theology today." The book is so very much better than its title. Every page bears its witness to the earnestness of one who is trying his best to bring home not merely to the understanding of his readers the wonderful teaching of Jesus, but to lead them on to the grasp and acceptation of it with heart and soul. But granting that, there are things in the book and a way of stating them it seems almost impossible to agree with. As for instance this on the chapter "Jesus Idea of Prayer": "Of His prayers which have been saved for us all began in the same way, 'Father.' And so prayer reduced to its simplest forms is just the Father and a son getting together to confer about material interests." (P. 122.) Yet after all, it is more the mode of expression than anything else. Page 2, the author says: "Hinduism, which has basked for centuries in the aromatic airs of India, brings its devotees a peace which passeth understanding." If it is peace, it is the peace of profound negation. And the sentences following are not, we venture to think, in harmony with existing conditions at least. It is not pleasant to say anything in dispraise of a book whose aim is so high and which is so saturated with earnestness of the highest type, but it is a good book and its faults, such as they are, do not greatly detract from its excellencies.

The Boy and the Church. Eugene C. Foster. Sunday School Times Company, Philadelphia.

The problem—given the "Boy," how to retain him after he has once been brought under religious influences, is what this book tries to solve. The author knows his subject and tries to look at it through the eyes of a boy and handles him generally as if he loved him. Plus this, keen insight and abounding common sense. The result is a very wise book and one that will be very helpful to the Sunday School teachers who have enough of the grace of humility to recognize their own inadequacy and need of advice. And there is many a priest also who would be more successful in this part of his work if he read this book and adopted its counsels.

The Young Man's Affairs. Rev. Charles R. Brown. T. Y. Crowell & Co., $1.00 net.

Mr. Brown is not one of that crowd of authors whose name is infinitely more than legion, who sit down and pour thousands of words out of vacuity. One would like to get at the secret of their methods, and above all what peculiar brand of mental suggestion they use to hypnotize the publishers into acceptance of their cumulative inanity. One suffers acutely and continuously from drivel and religious drivel is about the worst. Therefore a book like Mr. Brown's provokes comparisons, and the perusal of it leads to thanksgivings that it is not as so many other books are. There may be a touch of Pharisaism in this last, but even so, the Pharisees were excellent in parts—like the curate's egg. The book is full of sane, wise counsels for young men said in a fashion that suggests talking face to face, as to a chum somewhere about one's own age. There is no lecturing, but a level flow of quietly spoken but sharp pointed talk on the things that touch a young fellow at the points most likely to interest him—his intimates, books, money, recreation, wife, and church. And it is all the harvest of a ripened, mellow, intimate experience of the man he is writing for. Six years of teaching ethics at Stanford, another six at Berkeley—the knowledge and the intimacies of a long stretch of pastoral work, and nothing else is so revealing—all this is garnered in this little book of wise counsels. And it is so fascinating. Dipping into it, means a rather impatient flutter of the leaves to the first page and then a joyous progress to the last. And if not only young men, but men of all ages would read and digest it, the chapter on the wife especially, it would be a good thing for the social and home life of this State. We have spoken strongly of the book, and yet to our thinking, inadequately.

The Sword of the Lord. J. Hocking. A Romance of the Time of Martin Luther. E. P. Dutton & Co. $1.25.

No one need feel even the most rudimentary thrill of surprise at the strange company a modern novel brings together, and often with a superb contempt for anachronisms. Mr. Hocking does keep chronology in our mind and has a regard for the entities. The plot centers in a beautiful young lady virtually held prisoner in a grim castle by a German Baron of the most pronouncedly objectionable type. Henry VIII had an idea that he wanted her in England. And when he wanted a thing he wanted it so badly that he never considered obstacles, moral or material. Mr. Hocking tells the story of his scheme, how it was worked out and by whom. There is a good deal about

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Martin Luther—something also of Melancthon, of Ulrich Von Hutten, and of that cheap Jack vendor of "Pardons," the coarse, blasphemous Tetzel. There are the rescuers of course, and their adventures were desperate enough and very mediaeval. We do not intend to say anything of the fermentation and fighting this business set up or what it resulted in, further than that the book is full of adventure, and that everything turned out as the author planned that it should. It is a very readable book—good romance—but it may be as well to keep in mind that the characters, notable and otherwise, are so many factors in the evolution of the plot and had better not perhaps be taken too seriously, or perhaps one might say too historically.

Recent Christian Progress. MacMillan's, New York. $3.00.

Professors and alumni of Hartford Theological School have united in the production of this work, but the idea of it was conceived by the faculty and trustees two years ago as a remarkably appropriate way of marking the seventy-fifth anniversary of the Seminary. The result is this volume and we believe it is the first attempt by a number of learned men—specialists—to state concisely and to sum up Christian progress in "nearly ninety principal aspects of it." These are not mere statements, but thoughtful studies by scholars. It is impossible to even enumerate the subjects, much less discuss the contents. But whoever wants to know what is doing throughout the whole domain of the church from Exegesis and the Higher Criticism to Missions and the Sunday School, will find the information he wants in this volume. Students of all ages will find a large amount of practical information which cannot be obtained in any other way with so little expenditure of time and trouble. The value of it both to students and to the working clergy is simply beyond estimate and we unhesitatingly commend it to their best attention. In fact we do not quite see how the student can get along without it.

Christian Ministry and the Social Order. Edited by C. S. Macfarland. Yale University Press, New Haven, Conn.

These are "lectures delivered in the course of pastoral functions at Yale Divinity School, 1908-9. The preface says they were chosen out of many—solely on the basis of the subjects herein treated which may be comprehended under the relation of the minister to the order of human society." More than half of the lectures deal with labor union problems, but there are three or four of a more general character, notably "The Essentials of a Ministry to Man," and "The Ministry of Mental Healing." The latter is calm, judicious, well balanced, and the author winds up with the expression of his belief "that after the excitement and the novelty have evaporated and the physicians have taken up the work which legitimately belongs to them, the church will decide, that although it is interested and ready to contribute its part, it is satisfied to delegate the therapeutic art, as such to its members, the physicians."

Dorothy Brookes School Days. Frances G. Sparhawk. T. J. Crowell & Co. $1.50.

This is a very different story from the average weary, devitalized rambling collections of chaff too hopefully meant for grain which are intended to promote the well doing of girls. Good people ought to realize by this time that mere goodness does not insure the prosperity of a book, and that in fact it has a distinctly immoral tendency because it develops bad temper in the reader and saps the amiability of critics. It is amazing the amount of harm good people manage to achieve in this regard.. Dorothy Brookes is a good book as differentiated from goodiness. She is not a perfect young woman by any means, but is very human, very straightforward, with a saving sense of humor and a righteous love of what grown-ups are apt to term mischief. She is wholesome, likeable, she lives and moves and has her being among realities not in the impossible fairy land created by inapt writers and peopled by a set of wooden marionettes obeying the pulling of strings in a quite too obvious fashion. Dorothy is a very delightful young woman, and therefore extremely interesting. We are very glad to have made the pleasure of her acquaintance and would like to introduce her to a very wide circl indeed.

Christmas Builders. Rev. C. E. Jefferson, D. D. T. Y. Crowell & Co. 50 cents.

It is not quite Christmas yet, but the days are hastening on and very soon the day itself will be at our doors. This book is a long way removed from the usual type of gift books for that season. On the contrary it is an extremely well written, common-sense protest against the hurry and bustle of the preparations for it, the overwork of shop people and the distributors of gifts. "It is well enough when only a few people make up their mind to be affectionate and generous, but when everybody decides to put on the Christmas graces on the same day of the year, the world cannot stand the strain of so much goodness and the result is a tragedy almost as deep and dark for many hearts as if there were no Christmas at all." The author's remedy is to extend the festival over the whole month of December. It is high time that some one entered a protest against the practice of crowding their gift giving preparations into a day or two before Christmas Day. The pleasure of pleasing friends is very great, but no one has a right to indulge it at the expense of a cruelty which spoils Christmas altogether for a vast army of people. The author argues further that if the Christmas atmosphere of good will and brotherhood could be stretched over a month there might be a chance of its extension over the whole year by getting used to it. The book will surely influence the people it reaches, but one would like to see it put out in the cheapest possible form and sown broadcast. The inveterate putters-off would not be moved, but some of the merely unthinking might be stirred to make Christmas a possible thing for the many on whose weary work the joy of their own Christmas so largely depends.

Go Forward. J. R. Miller, D. D. T. Y. Crowell & Co. 50 cents net.

Unless we are very much mistaken this work has been noticed in these columns. We remember the very striking simile of the Israelites marching around Mt. Seir and making no progress. However, it is a book full of sound counsels extremely well put and we are not sorry to have the chance of calling attention to it again.

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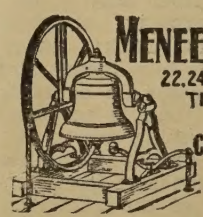
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General News and Notes

GENERAL NEWS AND NOTES

Mr. George Gordon King, one of the ardens of Trinity Church, Newport, I., and since 1901 a member of the oard of Missions, has been chosen to ceed the late Mr. Geo. C. Thomas as treasurer. Mr. King, who spends out one-half of his time in New York ty, is also a member of the Vestry of e Church of the Incarnation, and was ne of the most energetic of those who elned to work up the Men's Thank ffering.

From Great Britain the cry goes up at there has been of late years a eady falling off in the intellectual uipment of men taking holy orders, d that there is already beginning to be difficulty in finding men qualified for adership in the larger civic centers. he same cry has arisen here, and not pparently without justification. No one t all qualified to succeed Brooks or ourtney of Boston was forthcoming hen the positions they had held fell acant, nor is there any one to-day in ight to take the place of Dr. Huntingon in New York. Other instances hroughout the country might easily be dduced. The cause would seem to be ery much the same on both side of the ea. We have been so intent on finding nen who could do the outward routine work of the clergyman that we have neglected to pay attention to another and higher side. The Church, after all, as the "Morning Post" reminds us, has other duties than that of finding men who can somehow fill our vacancies in the list of curates. In England an ominous sign of the times has been the steady lessening of the number of Oxford and Cambridge graduates who have come forward to be ordained, and the number of small Diocesan institutions which have arisen to train men who can somehow prepare themselves to pass the examinations and present themselves before the Bishop. All this time the standard of the candidates for the ministry of the denominations has been steadily rising, and the number drawn from the ranks of the university graduates has steadily increased. It was Professor Tout of Manchester, we believe, who called attention to this situation at a great conference of educators a year or so ago, and pointed out the work which the younger universities are doing and might do to remedy this defect. Fortunately there has seemed to be very recently a trend towards the better line; but for the present the Church in England has no Lightfoots, nor Westcotts, nor Horts, no Maurices or Robertsons, no Liddons and no Dean Church, and we have no Huntingtons of either the older or the younger breed, and no Brookses or even Muhlenbergs. It is apparently what agriculturists call an "off time" with scholarship and with conspicuous ability among the clergy, and we must "wait till the next drift floats by," to recuperate our depleted ranks.

President Taft has come and gone, and the striking feature of it all was its quietness and its simplicity. There was nowhere any forcing of the note, so far as the writer was able to discern, either in the ceremonies which attended his presence here or in the President's personal utterances. His speech in the Greek Theatre at Berkeley was that of the plain and slightly humorous American, and he took occasion once or twice to gently ridicule the eloquence of one of his predecessors on the platform. In his progress through San Francisco the absence of the customary brass band was favorably noted by the populace, the presence of the troopers giving just the touch of distinction which the greatness of his position required. Somehow one can not but feel that, after all, the great man is the plain man, and that, in Tennyson's words, "The simple, silent, self-less man is worth a world of tongue-sters."

Beginning with Advent Sunday, on November 28th, the various lay brotherhoods pertaining to the several non-Romanist Christian bodies in this country will observe a week of prayer. It is an occasion of unusual interest, not only because it is a lay and not a ministerial movement of which this observance is the outcome, but because it testifies to the possibility of the achievement of a large degree of unity whenever we put our emphasis on the things which count the most. That men who can pray together could also work together would seem to be a not unwarranted conclusion to arrive at. It is only because no cause sufficiently great or sufficiently insistent has arisen to array us, that we still offer to the world the spectacle of our divided front.

The "California Christian Advocate" asserts that Mr. Gilbert K. Chesterton, the well known writer, is a Roman Catholic, which Mr. Chesterton himself denies. If we understand aright, the author of "Orthodoxy," "among the many movements of his mind," wanted to be a Romanist, but could not convince himself of the soundness of the Papal position, even with the Modernists and Mr. Dell to egg him on. Hence he reposes at present in the company of what he calls "the High Anglicans," without closer specification. The spectacle of Mr. Chesterton in medieval trappings, as a performer in the English Church Pageant, was one of the humors of a recent day at Fulham and might be taken as an evidence that he had not then 'verted to the Roman fold.

A case which is not without instructive features for us all has lately been taken into court in Massachusetts, where a man brought action against a priest of the Roman Church for persuading his wife, in the confessional, that her legal union with him was not morally binding, and so eventually inducing her to leave his bed and board. The court overruled the plea of the priest's counsel that this advice was privileged and hence the woman could not be compelled to divulge it, and ordered her to testify upon the point—which she accordingly did, disclosing his interference. Cardinal Gibbons has protested that "the priest is privileged and can not be forced to go on the stand," which is excellent law under certain conditions. Here, however, the priest is charged by the law with using his power in the confessional to induce people to evade and disregard the law—an altogether different matter, and one with which the law is competent to deal. It would be intolerable if a man might use, in this country, one of the most sacred privileges committed to him, to evade the dictates alike of common honesty and of the letter of the statute book; though we are aware that this sort of thing was done in the Italy of not so very long ago to the extent, it is alleged, that priests sometimes incited to deliberate assassination. What is to be remembered is that it was chiefly over this point, of the immunity of the clergy from the operation of the civil law, that the reformation movement in Great Britain was inaugurated, and that civil liberty could not for a moment be safe among us if the principle enuciated by the Massachusetts court were to be surrendered. The law of conspiracy, which prohibits any man from inciting others to break or to defy the law, is for all of us alike, and if the plea of the Cardinal were admitted it would be open under it for the Orangeman to plan His Eminence's murder and incite to its performance provided he were an ordered minister, without hindrance and without rebuff.

THE MASTER'S CHOICE

"Just one I'll pluck," the Master said,
"From my garden of choicest flowers;
The rest I'll take in my own good time,
'Tween coming suns and showers.
I love them all and none can spare,
For I need them 'round the throne,
And ever there, shall flowers rare,
Bloom sweetly as my own."
The Master stood beside a rose,
Whose fragrance filled the air;
"This one I'll take to-day," he said,
"And leave in my Father's care."

P. A. G.

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THE EMMANUEL MOVEMENT

To the Editor of THE PACIFIC CHURCHMAN:

At the request of Dr. Worcester I am undertaking to publish a little Bulletin of eight or twelve pages which shall keep the Clergymen who are interested in the Emmanuel Movement somewhat in touch with one another. At present it is difficult to ascertain just who those Clergymen are who are sufficiently interested to wish to take such a publication. Perhaps you would be willing to publish this letter in your columns, so that those who are interested may have an opportunity to communicate with me. Sincerely yours,

HERMAN PAGE,

September 22, 1909.
St. Paul's Church, Madison avenue and Fiftieth street, Chicago, Illinois.

OVERCOMING EVIL WITH GOOD

As a result of a campaign waged by Mr. J. C. Astredo of the California Social Service Commission against certain dance halls of questionable character at the Ocean Beach, it is probable that the recreational features of Golden Gate Park will be soon extended to the beach, in the vicinity of the Cliff House. At a conference with Mr. F. H. Dohrman, Chairman of the Park Commission, at which the Diocesan Commission was represented by its Chairman and Corresponding Secretary, it was pointed out that the sale of liquors to minors, and other violations of statutes and ordinances, was, by admission of the proprietors, largely because of the absence of any Public Convenience Station at that point in the Park. Mr. Dohrman welcomed in the most generous spirit the suggestions made for improving this condition, and the suggestion develo into a plan for providing a lunch ro swings, sand slides and other attract features.

SOCIAL SERVICE AT THE DIVINITY SCHOOL

With the hearty support of Bis Nichols, the Diocesan Commission inaugurated the Study of Social Pr lems amongst the students of the Chu Divinity School of the Pacific at S Mateo. Regular lectures will be giv and the students have formed themsel into a Social Service Club for the fur erance of the work. It is felt that t removal of the school to the Cathed Close in San Francisco, when it com will prove a stimulus to the moveme by affording ample opportunities for t direct study of social conditions.

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